

# THE ECLECTIC REVIEW,

FOR MAY, 1814.

---

ART. I. *The World before the Flood*, a Poem, in Ten Cantos ; with other occasional Pieces. By James Montgomery, Author of the *Wanderer of Switzerland*, the *West Indies*, &c. 2d Edit. 12mo. pp. xvi. 328. Price 9s. 1813. Longman and Co.

IF it comported with established usage, or with the dignity of our office, to make apologies in any instance of apparent neglect, either to our readers, or to the writers whose works form the subject of our criticism, Mr. Montgomery would have a peculiar claim upon us for a confession of protracted dilatoriness. The public, however, have not waited for our judicial sanction, a second edition of this volume having long since been called for. We thus find ourselves anticipated in our decision upon its merits ; and though we have so far gained by the delay, that we can give our opinion with the greater confidence, we fear that it will be received with a degree of diminished interest.

We confess that we were not of the number of those who were led by the announced title of Mr. Montgomery's poem, to expect from him a panoramic epic, an heroic chronicle of a former world, which should either add to our scanty stock of knowledge, in regard to our antediluvian ancestors, or unfold to our imagination regions of novelty and forms of wonder differing at all from daily experience, or corresponding in any degree to those indefinite fancies which we are apt to entertain of the strange and distant past. To those who have never contemplated the peculiar difficulties which the poet has to overcome in adapting such a subject to his purpose, it may appear surprising, that the ground which Mr. Montgomery

has taken, should not long since have been occupied. Nothing would be easier than to imagine all manner of impossible ways in which the subject of 'the World before the Flood' might have been laboured into a poem. It is probable that many an abortive effort, prompted by such vague conceptions, has been, at different periods, made by others, who, when they attempted to fix into some definite outline, the dream-like shapes which flitted before them, found themselves confused by the disorderly variety of images, and the opposite associations, which composed the unsubstantial vision, and resigned the pencil with a sense of hopeless incompetency. Among these opposing associations, if in their youth they were familiar with the classical fictions of antiquity, the fascinating delusion of a golden age of blissful innocence, would not fail to occupy their imagination. It is not without reluctance that we part with our early credulity in regard to fables, so soothing to the pride of our nature, and consecrated to our feelings, by the charm which time has thrown over these fair creations of genius. We are apt to believe, that in the infancy of the world, there prevailed, in the human race, a simplicity, a peacefulness of character, analogous to that of childhood; and the pensive fondness with which we often look back on the careless pleasures of our youth, is insensibly extended to the retrospect of man's fancied primeval happiness. It is, however, obvious, that these fictions are extremely remote from historic truth; and that the ideas which they awaken, are absolutely irreconcilable with the scriptural representation of the older world. Not only are we compelled to give up, as worthless fancies, the descriptions of the poets, so rich in beauteous imagery, but we are introduced to a scene little congenial with the feelings, or, rather, wholly repulsive to the predilections of human vanity. In the place of the picture of peaceful innocence, we are presented with a brief but forcible narrative of outrageous wickedness,—a detail of crimes, commencing with fratricide, and terminating in universal catastrophe. Instead of spontaneous plenty, we find the earth groaning under a curse, for the sake of man, fertile only in thorns and briars, and circumscribed by tyranny and the lust of conquest. The events, indeed, which distinguish this period, are of a character stupendously sublime; but they are such as are little susceptible of poetical embellishment; and the emotions which they awaken, are far from being akin to those of taste. As to the apocryphal supplements which tradition furnishes to the sacred records, they are not less at variance with all poetical associations, than they are with rational probability, and the dignity of truth. They exhibit a humiliating instance of that decrepitude which superstition induces on the human faculties, in the absence of pure religion; while they



serve to shew, at the same time, the hopeless folly of attempting to blend, with the simple record of eternal truth, the pitiful figments of human invention.

It is not without reason, then, that Mr. Montgomery confesses, that 'the subject is unpromising;'—that 'its difficulties are numerous; and the objections that might be urged against it formidable.' Still, the antecedent presumption in favour of the subject; the general notion, however indefinite or erroneous, of its suitableness for poetical effect; the universality of the interest attached to all the particulars of the history, and the highly moral tendency to which a poem, embracing those particulars, might be made subservient:—all these would combine to oppose a desponding relinquishment of the plan, if it had once sufficiently captivated the fancy; and the sense of difficulty would but instigate an ardent mind to persevere in the noble undertaking. It would become, indeed, an object worthy to employ the energies of a Milton's genius, to reconquer, for the imagination, the World before the Flood, from the lawless usurpation of heathen or rabbinical fiction; to overcome the false associations which have pre-occupied our minds, and to reconcile the truth of history with those natural feelings of complacent interest, with which we have been accustomed to contemplate the fables of the poets. To render truth interesting, by making its affecting qualities predominate over that insensibility, or those prejudices, which indispose us to its reception, and by calling in the aid of scenic beauty and impressive circumstance, to enforce its appeal to our feelings, are, without doubt, the noblest purposes to which the efforts of genius can be directed. The illustration of truth was the original, and is the only legitimate design of fiction. Though it may sound paradoxical, we will venture the assertion, that the only use of fiction is to rescue our imagination and our taste from the influence of falsehood, and to beguile us into a love of reality. Falsehood consists, not in what is ideal or imaginary, but in what is contrary to the truth of things; in mistaken views, in incorrect estimates, in the misappropriation of our passions to inadequate or unworthy objects, and in erroneous associations of sentiments. — There is a 'fiction that represents truth, and that is truth,—truth in the essence, though not in the name; truth in the spirit though not in the letter.' To this character the poem before us lays its pretensions; and, certainly, the highest praise that could be conferred on such a production would be, that it justifies its claim. After all that has been said and sung by poets in praise of themselves and their art, we know not of any thing which could so highly exalt their character, or give such value to their productions, as the merit of conducing in this way, not

to the imaginary interests, but to the moral well-being of society. Let their works be tried by their moral purpose and their efficiency for this purpose, and, if they will not endure the test, they are, after all, however specious may be their beauty, worthless, or something worse than worthless.

We are unwilling to trespass on the patience of our readers by the length of our prefatory observations ; yet there is another point, in relation to the difficulties which opposed the execution of a poem on such a subject, on which we wish, in justice to Mr. Montgomery, to make a few remarks. With our views of the subject, whatever might be, in the judgement of some persons, its poetical capabilities, there was but one way in which a Christian poet could treat the theme. To have attempted, under the shelter of the supposed authority of Milton, in a case where no successful precedent could confer the sanction of authority, to interweave allegorical truth with historical narrative, or to add any thing in the shape of ostensible fact to the sacred records, would have been injudicious and vain. Still more objectionable would it have been, to have borrowed from classical fiction, materials for a poem founded on scripture history. Yet, the particulars to be gathered from the inspired pages are so few and simple, that some expedient was, of necessity, to be sought for in the imagination, in order to expand and accommodate them to the purposes of poetry. It is evident also, that whatever method had been adopted, even were the scripture narrative exceedingly more explicit, the detail of circumstance, the delineation of specific character, and the disposition of the whole subject, must still have been purely imaginary. Nor could any objections lie against such a poem, which would not bear, with equal force, against not only poetry in general, but the greater part of those writings which pass for history. ‘ Nothing could justify a work of this kind,’ observes Mr. Montgomery, ‘ if it were, in any way, calculated ‘ to impose on the credulity, pervert the principles, or corrupt ‘ the affections of its approvers. Here then,’ he continues, ‘ the appeal lies to conscience rather than to taste ; and the ‘ decision on this point is of infinitely more importance to the ‘ poet than his name among men or his interest on earth. It ‘ was his design, in this composition, to present a similitude ‘ of events, that might be imagined to have happened in the ‘ first age of the world, in which such scripture characters as ‘ are introduced would probably have acted and spoken, as ‘ they are here made to act and speak. The story is told as a ‘ parable only, and its value in this view must be determined by ‘ its moral, or rather by its religious influence on the heart.’



Yet in making this poem assume a character so decidedly religious, in the full sense of the term, Mr. Montgomery must have felt that he was at once endangering its popularity, with a large proportion of readers; and that if fame were his object, or at least the present and immediate enjoyment of fame in the admiration of his contemporaries, he was considerably narrowing the compass of his hopes. The number of those whose minds would be sufficiently cultivated to appreciate the poem as a work of genius, and at the same time, capacitated for enjoying all its moral beauties, he must have reckoned, would be comparatively small. And not only so; but in the execution of this plan, the poet was imposing on himself the necessity of rejecting all factitious ornament, all exuberance of fancy which should not comport with the solemn realities which occupied his song: he was undertaking to reconcile religious with poetical associations; undertaking to disprove the assertion, to which some former failures had lent plausibility, that they were scarcely compatible with each other. But it is time that we proceed to the poem itself, which is to show to what extent these difficulties have been overcome; and with what degree of success Mr. Montgomery has realized the object which he designed to accomplish in it.

The 'Introductory Note' states, in reference to the scene of action in which the Poem is laid, that the descendants of the younger children of Adam are supposed, by the author, to occupy a territory on the eastern side of the Tigris, near its junction with the Euphrates, including the land of Eden: the other inhabited parts of the world having been gradually colonized by emigrants from these, or peopled by the posterity of Cain. 'In process of time, after the Sons of God had formed connexions with the daughters of men, and there were Giants in the earth, the latter assumed to be Lords and Rulers over mankind, till among themselves arose One, excelling all his brethren in knowledge and power, who became their King and by their aid, in the course of a long life, subdued all the inhabited earth, except the land of Eden. This land at the head of a mighty army, principally composed of the descendants of Cain, he has invaded and conquered, even to the banks of the Euphrates, at the opening of the action of the poem.'

' In vain the younger race of Adam rose,  
With force unequal, to repel their foes;  
Their fields in blood, their homes in ruins lay,  
Their whole inheritance became a prey;  
The stars, to whom as Gods they raised their cry,  
Roll'd, heedless of their offerings, through the sky;

Till urged on Eden's utmost bounds at length,  
 In fierce despair they rallied all their strength.  
 They fought, but they were vanquish'd in the fight,  
 Captured, or slain, or scatter'd in the flight :  
 The morning battle scene at eve was spread  
 With ghastly heaps, the dying and the dead ;  
 The dead unmourn'd, unburied left to lie,  
 By friends and foes the dying left to die.  
 The victim, while he groan'd his soul away,  
 Heard the gaunt vulture hurrying to his prey,  
 Then strengthless felt the ravening beak, that tore  
 His widen'd wounds, and drank the living gore.

' One sole-surviving remnant, void of fear,  
 Woods in their front, Euphrates in their rear,  
 Were sworn to perish at a glorious cost,  
 For all they once had known, and loved, and lost ;  
 A small, a brave, a melancholy band,  
 The orphans, and the childless of the land.' pp. 14 15.

While the hostile armies are encamped in this position, a youth, whose character and fortunes form the connecting principle of the poem, secretly withdraws at midnight from the tents of Cain, and pursues his flight over the southern hills to the valley of Patriarchs. It was the Minstrel Javan.

' The Giant King, who led the hosts of Cain,  
 Delighted in the Minstrel and his vein ;  
 No hand, no voice, like Javan's, could controul,  
 With soothing concords, his tempestuous soul.  
 With him the wandering Bard, who found no rest  
 Through ten years' exile, sought his native west.'

' ———o'er his shoulder hung,  
 Broad as a warrior's shield, his harp unstrung,  
 A shell of tortoise, exquisitely wrought  
 With hieroglyphics of embodied thought ;  
 Jubal himself enchased the polish'd frame ;  
 And Javan won it in the strife for fame,  
 Among the sons of Music, when their Sire  
 To his victorious skill adjudged the lyre.' pp. 24, 25.

Upon this character, Mr. Montgomery has evidently bestowed elaborate pains ; and has, perhaps, been seduced by a strong identification of himself with the imaginary bard, to rest too much of the interest of the poem on sympathy with his individual fortunes : the action of the narrative is not made to depend sufficiently upon his sufferings or exertions, to constitute him the hero of the song. In pursuing his flight, we find ourselves reluc-



tantly hurried away, far from the business and action of the history, and are, at first, rather impatient at our detention in the Patriarch's glen. The conduct of this part of the story wears too much the appearance of an episode not apparently connected with the progress of the general drama, and, therefore, is of a length disproportionate to an underplot. Mr. Montgomery seems to have almost forgotten the position of events and the opposing armies, and at length he succeeds, by the melody of his numbers, and the rising dignity and interest of the narrative, in making us forget them too. We mention in this place what appears to us, the principal fault in this plan, because we think it must be admitted at the outset to be a fault, and that it may then be dismissed, as detracting little from the merit or subsequent interest of the poem. We cannot conceive that the perusal of the third, fourth, and fifth Cantos, which are occupied with Enoch's reception of the returning prodigal, his narration of the death of Adam, his performance of the anniversary sacrifice, and his prophecy, is likely to be interrupted by any disturbing conjectures relative to the antecedent narrative, or by any dissatisfaction with the Poet. They are in themselves highly interesting; and they cannot be read, we think, without strong and almost overpowering emotion by any one who has the least pretensions to sympathy with the enthusiasm of genius, or the inspiration of devout feeling. The portrait of Adam, in the fourth Canto, and the circumstances of his death, form a perfect *Cartoon*. Enoch is the narrator.

' Would that my tongue were gifted to display  
The terror and the glory of that day,  
When, seized and stricken by the hand of Death,  
The first transgressor yielded up his breath!  
Nigh threescore years, with interchanging light,  
The host of heaven have measured day and night,  
Since we beheld the ground, from which he rose,  
On his returning dust in silence close.

' With him his noblest sons might not compare,  
In godlike feature and majestic air;  
Not out of weakness rose his gradual frame,  
Perfect from his Creator's hand he came;  
And as in form excelling, so in mind  
The Sire of men transcended all mankind:  
A soul was in his eye, and in his speech  
A dialect of heaven no art could reach;  
For oft of old to him, the evening breeze  
Had borne the voice of God among the trees;  
Angels were wont their songs with his to blend,  
And talk with him as their familiar friend.

But deep remorse for that mysterious crime,  
 Whose dire contagion through elapsing time  
 Diffused the curse of death beyond controul,  
 Had wrought such self-abasement in his soul,  
 That he, whose honours were approach'd by none,  
 Was yet the meekest man beneath the sun.  
 From sin, as from the serpent that betray'd  
 Eve's early innocence, he shrunk afraid;  
 Vice he rebuked with so austere a frown,  
 He seem'd to bring an instant judgment down,  
 Yet while he chid, compunctious tears would start,  
 And yearning tenderness dissolve his heart;  
 The guilt of all his race became his own,  
 He suffer'd as if *he* had sinn'd alone.  
 Within our glen to filial love endear'd,  
 Abroad for wisdom, truth and justice fear'd,  
 He walk'd so humbly in the sight of all,  
 The vilest ne'er reproach'd him with his fall.  
 Children were his delight;—they ran to meet  
 His soothing hand, and clasp his honour'd feet;  
 While 'midst their fearless sports supremely blest,  
 He grew in heart a child among the rest:  
 Yet as a Parent, nought beneath the sky  
 Touch'd him so quickly as an infant's eye;  
 Joy from its smile of happiness he caught,  
 Its flash of rage sent horror through his thought,  
 His smitten conscience felt as fierce a pain,  
 As if he fell from innocence again.

' One morn, I track'd him on his lonely way,  
 Pale as the gleam of slow-awakening day;  
 With feeble step he climb'd yon craggy height,  
 Thence fix'd on distant Paradise his sight;  
 He gazed awhile in silent thought profound,  
 Then falling prostrate on the dewy ground,  
 He pour'd his spirit in a flood of prayer,  
 Bewail'd his ancient crime with self-despair,  
 And claim'd the pledge of reconciling grace,  
 The promised Seed, the Saviour of his race.  
 Wrestling with God, as Nature's vigour fail'd,  
 His faith grew stronger and his plea prevail'd;  
 The prayer from agony to rapture rose,  
 And sweet as Angel accents fell the close.  
 I stood to greet him; when he raised his head,  
 Divine expression o'er his visage spread,  
 His presence was so saintly to behold,  
 He seem'd in sinless Paradise grown old.' pp. 74—77.

We are tempted to make room for the concluding part of the description of the death of Adam. What in point of poetical merit, may be the exact quality or degree of excellence to



which this passage rises, we confess ourselves unable, after repeated perusal, coolly to determine. In the whole range of poetry, we know but very little of so powerfully impressive, of so deeply affecting a character. Its beauty and pathos, however, can be adequately felt by those only whose dispositions of heart accord with the expression of feeling which 'the Parable' puts into the mouth of the first transgressor.

—"O ye, that shudder at this awful strife,  
This wrestling agony of Death and Life,  
Think not that He, on whom my soul is cast,  
Will leave me thus forsaken to the last;  
Nature's infirmity alone you see;  
My chains are breaking, I shall soon be free;  
Though firm in God the Spirit holds her trust,  
The flesh is frail, and trembles into dust.  
Horror and anguish seize me;—'tis the hour  
Of darkness, and I mourn beneath its power;  
The Tempter plies me with his direst art,  
I feel the Serpent coiling round my heart,  
He stirs the wound he once inflicted there,  
Instills the deadening poison of despair,  
Belies the truth of God's delaying grace,  
And bids me curse my Maker to his face.

—I will not curse Him, though his grace delay;  
I will not cease to trust Him, though he slay;  
Full on his promised mercy I rely,  
For God hath spoken,—God, who cannot lie.

—THOU, of my faith the Author and the End!  
Mine early, late, and everlasting Friend!

The joy, that once thy presence gave, restore  
Ere I am summon'd hence, and seen no more:  
Down to the dust returns this earthly frame,  
Receive my Spirit, Lord! from whom it came;  
Rebuke the Tempter, shew thy power to save,  
O let thy glory light me to the grave,  
That these, who witness my departing breath,  
May learn to triumph in the grasp of Death."

'He closed his eye-lids with a tranquil smile,  
And seem'd to rest in silent prayer awhile:  
Around his couch with filial awe we kneel'd,  
When suddenly a light from heaven reveal'd  
A Spirit, that stood within the unopen'd door;—  
The sword of God in his right hand he bore;  
His countenance was lightning, and his vest  
Like snow at sun-rise on the mountain's crest;  
Yet so benignly beautiful his form,  
His presence still'd the fury of the storm;  
At once the winds retire, the waters cease;  
His look was love, his salutation "Peace!"

‘ Our Mother first beheld him, sore amazed,  
 But terror grew to transport, while she gazed :  
 —“ ’Tis He, the Prince of Seraphim, who drove  
 Our banish’d feet from Eden’s happy grove ;\*  
 Adam, my Life, my Spouse, awake !” she cried ;  
 “ Return to Paradise ; behold thy Guide !  
 O let me follow in this dear embrace :”  
 She sunk, and on his bosom hid her face.  
 Adam look’d up ; his visage changed its hue,  
 Transform’d into an Angel’s at the view ;  
 “ I come !” he cried, with faith’s full triumph fired,  
 And in a sigh of ecstasy expired.  
 The light was vanish’d, and the vision fled ;  
 We stood alone, the living with the dead :  
 The ruddy embers, glimmering round the room,  
 Display’d the corpse amidst the solemn gloom ;  
 But o’er the scene a holy calm reposed,  
 The gate of heaven had open’d there, and closed.

‘ Eve’s faithful arm still clasp’d her lifeless Spouse ;  
 Gently I shook it, from her trance to rouse :  
 She gave no answer ; motionless and cold,  
 It fell like clay from my relaxing hold ;  
 Alarm’d I lifted up the locks of grey,  
 That hid her cheek ; her soul had pass’d away ;  
 A beauteous corse she graced her partner’s side,  
 Love bound their lives, and Death could not divide.

“ Trembling astonishment of grief we felt,  
 Till nature’s sympathies began to melt ;  
 We wept in stillness through the long dark night :  
 —And O how welcome was the morning light !” pp. 87—91.

In the prophecy of Enoch, the Poet, by a pardonable anachronism, boldly anticipates the language of after-predictions, and attributes to the antediluvian Saint, a measure of clear evangelical knowledge which may appear inappropriate and improbable. We are of opinion, however, that this license is justified, not only by the propriety of giving the awful burthen, as nearly as possible, in the words of inspiration, but also by the ground which many think there is for believing, that the communications made to our first parents and preserved by tradition, were much more explicitly intelligible, and considered in connexion with the institution of sacrificial rites, were more clearly apprehended, than we are apt to imagine. In the following lines, the grouping of the principal subjects of our Saviour’s miraculous power, is very fine.

---

\* Paradise Lost, Book xi. v. 238.



“ How beauteous on the mountains are thy feet,  
Thy form how comely, and thy voice how sweet,  
Son of the Highest!—Who can tell thy fame?  
The Deaf shall hear it while the Dumb proclaim;  
Now bid the blind behold their Saviour's light,  
The lame go forth rejoicing in thy might;  
Cleanse with a touch yon kneeling Leper's skin;  
Cheer this pale Penitent, forgive her sin;  
O, for that Mother's faith, her Daughter spare;  
Restore the Maniac to a Father's prayer;  
Pity the tears those mournful Sisters shed,  
And BE the RESURRECTION OF THE DEAD!” pp. 111—112.

We cannot forbear continuing the extract.

‘ What scene is this?—Amidst involving gloom,  
The moonlight lingers on a lonely tomb;  
No noise disturbs the garden's hallow'd bound,  
But the Watch walking on their midnight round:  
Ah! who lies here, with marr'd and bloodless mien,  
In whom no form or comeliness is seen;  
His livid limbs with nails and scourges torn,  
His side transpierced, his temples wreathed with thorn?  
'Tis He, the Man of Sorrows! He, who bore  
Our sins and chastisement:—his toils are o'er;  
On earth erewhile a suffering life he led,  
Here hath he found a place to lay his head;  
Rank'd with transgressors he resign'd his breath,  
But with the rich he made his bed in death.  
Sweet is the grave, where Angels watch and weep;  
Sweet is the grave, and sanctified his sleep:  
Rest, O my Spirit! by this martyr'd form,  
This wreck, that sunk beneath the Almighty storm,  
When floods of wrath, that weigh'd the world to hell,  
On him alone, in righteous vengeance fell;  
While men derided, demons urged his woes,  
And God forsook him,—till the awful close;  
Then in triumphant agony he cried,  
—“ 'Tis finish'd”—bow'd his sacred head, and died.’

pp. 112, 113.

The sixth Canto contains some very beautiful poetry. Javan, at evening, visits the scenes of his youth, the scattered dwellings of the Patriarch's glen; and sings to his harp, amidst the assembled inhabitants, Jubal's song of the creation. In the seventh, the Patriarchs and their families are surprised by a detachment from the army of the invaders, and carried away captives, ‘meekly yielding to their foes.’—Enoch and Javan are among the number. During their march, the Prophet relates the murder of Abel; and informs Javan of the origin of the giants, and of the infancy and early adventures of their king.

In the eighth Canto, the captive Patriarchs are presented before the king and his giant chieftains, who are assembled on the summit of a mountain, listening to a bard of Jubal's lineage, the envious rival of Javan. The monarch is thus portrayed.

‘ Exalted o’er the vassal Chiefs, behold  
 Their Sovereign, cast in Nature’s mightiest mould ;  
 Beneath an oak, whose woven boughs display’d  
 A verdant canopy of light and shade,  
 Throned on a rock the Giant-King appears,  
 In the full manhood of five hundred years ;  
 His robe, the spoils of Lions, by his might  
 Dragg’d from their dens, or slain in chace or fight ;  
 His raven locks, unblanch’d by withering Time,  
 Amply dishevell’d o’er his brow sublime ;  
 His dark eyes, flush’d with restless radiance, gleam  
 Like broken moonlight rippling on the stream.  
 Grandeur of soul, which nothing might appal,  
 And nothing satisfy if less than all,  
 Had stamp’d upon his air, his form, his face,  
 The character of calm and awful grace ;  
 But direst cruelty, by guile repress,  
 Lurk’d in the dark volcano of his breast,  
 In silence brooding, like the secret power,  
 That springs the earthquake at the midnight hour.’  
 pp. 163, 164.

The Patriarchs are led before him.

‘ A lovely and a venerable band  
 Of young and old, amidst their foes they stand ;  
 Unawed they see the fiery trial near ;  
 They fear’d their God, and knew no other fear.\*  
 ‘ To light the dusky scene, resplendent fires,  
 Of pine and cedar, blazed in lofty pyres ;  
 While from the east the moon with doubtful gleams  
 Now tipt the hills, now glanced athwart the streams,  
 Till, darting through the clouds her beauteous eye,  
 She open’d all the temple of the sky.  
 The Giants, closing in a narrower ring,  
 By turns survey’d the prisoners and the King ;  
 Javan stood forth ;—to all the youth was known,  
 And every eye was fix’d on him alone.’ pp. 176, 177.

The king announces his determination to sacrifice the captives to his demon-gods, decreeing special vengeance upon Javan. While the sentence is yet delayed by the undaunted courage of the minstrel, and the frantic distress of his beloved Zillah, the

---

\* Je crains Dieu, cher Abner, et n’ai point d’autre crainte.



object of his long-concealed and faithful attachment, the sorcerer, the monarch's ancient foster-sire, who had snatched him from the flood and nursed him up to cruelty, and

‘ Who, still his evil genius, felly bent  
‘ On one bold purpose, went where'er he went,’

suddenly appears, pretends to disclose the secret of his birth, and proposes his deification. In the midst of his blasphemy, while uttering the name of God, he is arrested by the vengeance of heaven,

‘ A spasm of horror wither'd up his frame ;  
Even as he stood and look'd,—he looks, he stands,  
With heaven-defying front, and clenched hands,  
And lips half-open'd, eager from his breast  
To bolt the blasphemy, by force repress ;  
For not in feign'd abstraction, as before,  
He practised foul deceit by damned lore,  
A frost was on his nerves, and in his veins  
A fire, consuming with infernal pains ;  
Conscious, though motionless his limbs were grown,  
Alive to suffering, but alive in stone.

‘ In silent expectation, sore amazed,  
The King and Chieftains on the Sorcerer gazed ;  
A while no sound was heard, save through the woods,  
The wind deep-thundering, and the dashing floods :  
At length, with solemn step, amidst the scene,  
Where that false prophet shew'd his frantic mien,  
Where lurid flames from green-wood altars burn'd,  
Enoch stood forth ;—on him all eyes were turn'd,  
O'er his dim form and saintly visage fell  
The light that glared upon that priest of hell.  
Unutterably awful was his look :  
Through every joint the Giant Monarch shook ;  
Shook, like Belshazzar, in his festive hall,  
When the hand wrote his judgment on the wall ;  
Shook, like Eliphaz, with dissolving fright,  
In thoughts amidst the visions of the night,  
When, as the Spirit pass'd before his face,  
Nor limb, nor lineament his eye could trace ;—  
A form of mystery, that chill'd his blood,  
Close at his couch in living terror stood,  
And death-like silence,—till a voice, more drear,  
More dreadful than the silence, reach'd his ear :  
Thus from surrounding darkness Enoch brake,  
And thus the Giant trembled while he spake.’ pp. 194—196.

The prophecy of Enoch concerning the sorcerer, the king, and the flood, is given in the concluding Canto. His translation to heaven in the presence of his dismayed and confounded enemies, the miraculous deliverance of the captives, and the panic

flight of the giant hosts, form the sublime conclusion of the poem.

‘ As, when the waters of the flood declined,  
Rolling tumultuously before the wind,  
The proud waves shrunk from low to lower beds,  
And high the hills and higher raised their heads,  
Till Ocean lay, enchased with rock and strand,  
As in the hollow of the Almighty’s hand,  
While earth with wrecks magnificent was strew’d,  
And stillness reign’d o’er Nature’s solitude :  
—Thus in a storm of horror and dismay,  
All night the Giant-Army sped away ;  
Thus on a lonely, sad, and silent scene,  
The morning rose in majesty serene.’ p. 215.

The copious extracts which we have made, will give our readers a tolerably correct idea of the execution of Mr. Montgomery’s poem. Little now remains but to notice some parts of the poem, which seem to require a few more particular observations.

We have already remarked upon that which appears to us an obvious defect in the arrangement of the poem. Connected with this is the objection, which some persons will be disposed to bring against nearly the whole of the second Canto, of its being too much like an episode within an episode. The striking beauty and picturesque richness of much of the poetry would atone with us for its length ; but in regard to its position in the order of the narrative, though we can venture to suggest no alteration, we fear that it will be felt, on account of the subordinate and inconsequential nature of the subject, to be faulty. The argument of the Canto is simply, that Javan, pursuing his flight, through a forest where ‘ upright and tall the trees of ages grow,’ arrives at the place where he had formerly parted with Zillah, when he withdrew from the Patriarch’s glen. The preceding Canto has made us acquainted with the conflict of feelings which the minstrel had suffered before he forsook his home to pursue

‘ Round the vain world the phantom Fame,  
And cast away his birth right for a name.’

‘ But when ambition, with a fiercer flame  
Than untold love, had fired his soul for fame,  
This infant passion, cherish’d yet repress’d,  
Lived in his pulse, but died withip his breast ;  
For oft in distant lands, when hope beat high,  
Westward he turn’d his eager glistening eye,  
And gazed in spirit on her absent form,  
Fair as the moon emerging through the storm,  
Till sudden, strange, bewildering horrors cross’d  
His thought,—and every glimpse of joy was lost.  
Even then, when melancholy numbed his brain,  
And life itself stood still in every vein,



While his cold, quivering lips sent vows above,  
—Never to curse her with his bitter love!  
His heart, espoused with hers, in secret sware  
To hold its truth unshaken by despair:  
The vows dispersed that from those lips were borne,  
But never, never was that heart forsworn.'<sup>2</sup> pp. 26, 27.

This companion of his childhood, the object of his faithful and secret attachment, he accidentally discovers slumbering in a hower, formed on the spot where they parted. The sensations produced by the music of his pipe, mingling itself at first with her romantic dreams, and prolonging their enchantment when she awakes, are finely conceived. The lovers abruptly separate, without Javan's disclosing himself to her suspicions. The first impression, however, which this 'tale of ancient constancy' will make on the minds of many readers, will be its incongruity with the solemn business of the poem; of course no intelligent reader will consider the subject of a pure and faithful attachment in itself unsuitable in a poem of this cast; nor will he have any difficulty in supposing it to consist with the circumstances and simple manners of the antediluvian age, that the law of our nature, which inclines the heart to love, and provides for its reciprocation, should operate in the way which the poet has represented. Nor will it be any deduction from the interest which such a representation would excite, to find it exhibited, free from that licentiousness or grossness which characterizes the passion of love, as felt and described by the heathen poets of antiquity. The example of Milton would be sufficient to justify its alliance to the highest and most sacred themes. We must, however, concede, that the impression of incongruity to which we have alluded, is not to be wholly removed by these considerations; and we are disposed to attribute it to the associations insensibly attached to the subject, as connected with the sickly sentiments of novelists, or the absurdities of real life. In Milton, the dignity of the persons of the drama, the majesty of the diction, and the elevation as well as purity which is imparted to the expression of love, rescue it from all such degrading contaminations. But we have seen even Milton, when translated into the polite language of a neighbouring country, and that by the hand of no ordinary genius, sink, as a poet, into the narrator of undignified galantries. In our tragic writers, love is heightened into the sublimity of energy or of pathos, by the situations in which it is exhibited, or the consequences which it involves. But the display of the simple feeling in an individual, however natural, however beautifully developed, unallied to consequences of sufficient interest to command our sympathy, will please only in proportion as the feeling has connected itself with the reader's

own experience. We are unwilling to suppose that, in this part of his poem, Mr. Montgomery will fail of generally pleasing. We think that it well becomes the Christian poet to endeavour, by his best efforts, to rescue the name and the passion of love from the degrading or debasing associations to which we have alluded. It is that principle of our nature which is of universal and mighty operation; and according to the object on which it fixes, sinks the man into a slave, or exalts him to a hero; enchains or ennobles his faculties; subverses the powers of his nature, or elevates him to the highest exertions and the most extatic enjoyments of which, next to those of devotion, he is capable. A tale of antediluvian courtship may, to some persons, sound too ludicrously improbable even for romance; but as a 'similitude of events,' as a transaction of real life, we can contemplate it as neither improbable nor ludicrous; or so to those only who have suffered ridicule to make them incredulous of the best feelings of our nature. We had intended to make a few observations on the introduction of the goatherd sorcerer, in the 7th Canto, but our limits forbid our entering upon a fresh topic. We must also leave our readers to form their own judgement of Mr. Montgomery's versification, briefly observing that it is, in general, very melodious and varied, and often splendid. He sometimes succeeds in giving to a particular line an exquisite effect; but, not unfrequently, the construction is such, that the whole strength of the line depends upon the cæsura, and is very likely to be destroyed by a careless reader. The effect of art, in some places too, is to give the appearance of the want of it; the melody of the couplet is sacrificed to obtain a varied harmony; the general style of the poem, also, is rather diffuse, which gives a tameness to some passages; but upon the whole, we think, Mr. Montgomery has evinced himself a master of versification.

We may leave the 'Occasional Pieces' to speak for themselves. Their author is sufficiently known to our readers as a lyric poet. He now stands forward with loftier pretensions,—pretensions which his contemporaries have recognized, and which, we have no doubt, posterity will still more highly appreciate. As a work of genius, 'the World before the Flood' bears the stamp, and contains a principle of immortality; while the purity of its sentiments and the distinguished excellence of its tendency, will render that immortality a moral benefit to the world; and constitute for the brow of its author, a crown whose glory shall outlive the verdure, and outshine the fairest honours of the laurel.



Art. II. *The Philosophy of Nature* ; or, *The Influence of Scenery on the Mind and Heart*. Post 8vo. 2 vols. pp. 664. Price 18s. Murray. 1813.

**I**T may be asserted that there is a relation between the human mind and the whole known creation : in other words, that there are some principles of correspondence in the constitution of the mind, and in the constitutions of all known created things, in consequence of which, those things are adapted to produce some effect on the mind when they are presented to it, whether through the medium of the senses, or in any more immediately intellectual manner\*. It may be added, perhaps, that if the condition of the mind were absolutely and perfectly good, this effect would always be beneficial.

As the mind must, in all periods and regions of its existence, receive its happiness from causes exterior to itself, and as it is probable the one Supreme Cause of that happiness, the Deity, will make a very great part of the happiness which human spirits are to receive from him, come to them through the medium of his works, it is a matter of inexpressible exultation, that those works are so stupendous in multiplicity and magnitude ; that they are, indeed, for all practical purposes, infinite. It is with a triumphant emotion that an aspiring spirit, assured of living for ever, trusting in the divine mercy that it shall be happy in that eternity of life, and certain that its happiness must arise from the impressions made on it by surrounding existences,—it is with an emphatic emotion of triumph that such a spirit considers the vastness of the universe, as progressively demonstrated to us by the advances of science, and as attempted to be realized by an earnest, a delightful, but still an overwhelmed effort of imagination. For it regards the infinity of things as the scene of its indefatigable and everlasting activity, in which it shall find that millions of contemplated manifestations of beauty and sublimity are but preparing it to advance to new visions, with perceptions for ever becoming more vivid, and delight for ever growing more intense.

A spirit of this order will regard the ample display of beauty and magnificence made even to the inhabitants of this globe, as forming a kind of introductory stage for the indulgence and exercise of curiosity and admiration ; and as adapted, in combination with the objects of religious faith, to operate on the conformation and habitudes of the mind with an influence not less salutary than pleasing. This admirer of the Creator's

---

\* Such as some modes of inspiration.

works will, indeed, be sometimes compelled to regret the feebleness of the senses by means of which the soul is reduced to receive its perceptions of creation ; will sometimes be tempted to deplore the inferiority of the terrestrial region itself to such worlds as he can easily imagine to exist ; and will much oftener lament, that even of this sublunary scene, he is, by many causes, confined to contemplate, immediately with his own faculties of perception, an extremely diminutive portion, and perhaps of an immensely inferior character, in point of beauty and sublimity, to many other portions of it ; yet he will, nevertheless, be arrested and delighted by many phenomena ; will often lose himself in inquisition and wonder ; and, on the whole, will be sensible that nature greatly affects the habitual state of his mind.

Such a description is applicable, however, to a very small number, comparatively, of the human race. This captivity of nature is felt by extremely few but highly cultivated minds, and, indeed, by the smaller proportion only even of them. Here and there, a rare individual who has received from nature an extraordinary measure of imagination and sensibility, feels the enchanting influence in the early years of life, antecedent to the high cultivation of the faculties ; and onward through life, though the full means and advantages of that discipline should never be enjoyed. But it is notorious that the generality of men are exempt. Savages are quite insensible to the beautiful or the awful aspects of the scenes in which they are pursuing their occupations of hunting, fishing, and war. They would stand without emotion on the precipice from which they would look down on the cataract of Niagara. Nor, perhaps, would the half-civilized Canadian hunter be betrayed, in the same situation, into any great excess of solemnity or enthusiasm. We remember the perfect sobriety of prose with which an American man of the woods, who was even capable of writing a book, Patrick Gass, has described or mentioned the great falls of the Missouri. The same want of what may be called poetical feeling, regarding the sublimities of scenery, is apparent in all the uncultivated and slightly cultivated nations, from the savage up to the confines of the civilized state ; in the South Americans, the Tartars, the Laplanders, the Norwegians, and even the Icelanders,—excepting that some among these North European nations associate certain mysterious ideas of reverence and fear with their great mountains. We are not aware, that even in the inhabitants of Switzerland, an admiration of its grand scenery constitutes any material part of that passion for their country for which they are so celebrated. We need not say a word of the mass of the population of those regions,



which combine the beauties of nature with the striking remains of the Grecian and Roman taste and magnificence. If we come, at last, to what assumes, and, indeed, we believe justly assumes, to be the most cultivated people on earth, we doubt whether we can make any striking improvement of the representation, as to the inspiring and elevating influence of nature, and the number and enthusiasm of her pupils. Of the several divisions of our territory and people, the country and posterity of Ossian have assumed greatly the highest character for influences exerted by the scenery and felt by the people. We have read, in close succession, Dr. Johnson's account of the region and the race, and Mrs. Grant's : a conjunction and comparison which reminded us of the description given by travellers of the flowery tracts immediately on the edge of the eternal ice on the lower declivities of the Alps. It would be delightful to receive Mrs. Grant's representation as the correct one ; and, therefore, we endeavour, with all our might, to believe in it ; nevertheless, we are visited by strong surmises of *unintentional* poetry in the lady's very interesting memorials of a national character, which, she confesses, is fast approaching to extinction. While we can conceive, and indeed admit, that there was in the character of the Highlanders, before the breaking up of their ancient social economy, something more imaginative, more perceptive of the gloomy sublimity of their scenery, more responsive, by solemn and elevated sentiments, to its aspects, than was perhaps ever to be found in any other uncultivated tribe inhabiting a similar region, it would yet be absurd to set substantially aside, in favour of this one race, the general law, that unexpanded faculties, undisciplined taste, scantiness of associated ideas, want of the means of judging of objects by comparison ;—in one word, that ignorance must inevitably preclude, in a great degree, that kind of sensibility and reflection by which the mind has its perception of the fair, the marvellous, and the sublime in Nature. And, doubtless, the contemplative enthusiasm indulged on the mountains, among the rocks, by the torrents and cataracts, and on the sea shore, was confined to the few spirits of the family or the kindred of genius, while the great majority could behold such objects with only a little less temperance of emotion than the ordinary tone of sentiment among other rustic portions of mankind. Assuredly it was not every Highlander that gave out emanations of poetry while passing under impending precipices, or standing on the summits of mountains.

If we descend from that legendary, visionary, and almost vanished race, to the uncultivated population of England, Wales, and Ireland, there will need no other experiment than that of a short sojourn in Cumberland, in Carnarvonshire, or



near the Lakes of Killarney, to estimate the influence of natural beauty and grandeur on the generality of the people placed under their habitual operation. And we apprehend that the investigator will be utterly disappointed if he expects to find any mental modification, corresponding to the nobleness of the scenes. He will find that the main proportion of their habitual spectators are not either consciously or unconsciously the subjects of their power. Not unconsciously : they have not acquired insensibly a richer imagination ; they have not a more vivid sensibility to the sublime and beautiful generally, as elements in the constitution of the natural and moral world, and as displayed in literature and the arts. Not consciously : they are not haunted by the images of the grand peculiarities of the scene around them ; their minds are not arrested and thrown into trains of thought by their aspect ; they can pass long spaces of time without even distinctly recognizing them as objects to be thought of when they are seen, and still longer spaces without employing any of their leisure in visiting the spots (perhaps not far off) which are the most striking in themselves, or which afford the most commanding views of the wonders of the region. And if sometimes a party of pleasure is made up for such a visit, it is very commonly seen that the graces or the majesty of Nature engage but very little of their attention, and that they scarcely at all, unless perhaps by augmented hilarity, affect the tone of their feelings. The looks, sometimes thrown vaguely over the scene, are evidently not such as to bring the soul in contact with it ;

‘ There is no speculation in those eyes.’

The lively talk about indifferent subjects, the freaks and frolic, the good or bad cheer, the little diverting or vexatious incidents, shall so besport away the hours and faculties, that the whole expedition might appear to have been planned as an insult on the goddess (that has had so many pretended worshippers, and so few true ones) Nature, in the way of practically telling her how little all her fine things are good for.

Among a multitude of flights of rhapsody in the work that has led us into these observations, there is one in glorification of Snowdon, in which, after a great deal of probably real, and certainly reasonable enthusiasm, with an addition of what we suspect to be rhetorical affectation, it is asserted, without the compliment of looking round in anticipation of any body's scepticism, that ‘ No one ever mounted this towering eminence but he became a wiser and a better man.’ And several particulars are specified, in which it is assumed as infallible, that this transforming energy must evince itself on a summit which, it seems, is high enough to attract the influences of a heaven superior to

that of the lightnings. This bold position imports at the very least, and as the minor part of the fact which it asserts, that every one who beholds what may be seen from that eminence, is profoundly affected by the magnificent vision. Now, we happen to have had plentiful evidence on the spot, that a number of human beings may look from that sublime position, on all that it commands, by the light of the rising sun, and be little more impressed and detained by the view than they would in standing to contemplate, on the busy day, the market place of any large town, and very much less than in surveying that area when filled with the exhibitions of a fair. As the rule must be, that the subsequent effects on the mind can only be in proportion to the force of the impression, it is not worth while to waste even a guess on the probable improvement in goodness, wisdom, or taste, derived by these spectators from a scene to which these islands, perhaps, do not afford an equal.

It is to the uncultivated portion of a nation which, nevertheless, accounts itself collectively more cultivated than all others, that we have mainly limited these observations. But whoever has had many opportunities of observing, with respect to the point in question, the much smaller portion that may make pretensions to be distinguished as cultivated, will have to testify that a real, thoughtful perception, and a genuine, ardent admiration, of the beautiful and sublime of Nature, are among the very rarest endowments or acquirements of educated and well informed persons. His deposition will unquestionably be, that but very few among the elegant and polished part of the community, very few among the studious and learned, very few of those who are occupied in the higher professions, are intent observers of the material world, with the direct thought of its being the very basis and archetype of whatever we can know of the fair, the harmonious, and the grand; with a direct wish and study, therefore, to have the economy of the mind, as to taste and imagination, and partly as to intellect itself, formed and modified in accordance to it; and with a feeling that there is, through all Nature, some mysterious element like soul, which comes, with a deep significance, to mingle itself with their own conscious being.

Nevertheless, there is a proportion of cultivated minds (and we must reckon, inclusively or additionally, an extremely few spirits but slightly cultivated in a strictly literary sense, yet strongly instinct with genius) that find, in the wide field of Nature, something indefinitely more than a mere indifferent ground on which to prosecute the journey and accomplish the ordinary business of life. They find it a scene marked all over with mystical figures, the prints and traces, as it were, of the frequentation and agency of superior spirits. They find it



sometimes concentrating their faculties to curious and minute inspection, sometimes dilating them to the expansion of vast and magnificent forms; sometimes beguiling them out of all precise recognition of material realities, whether small or great, into visionary musings, and habitually and in all ways conveying into the mind, trains and masses of ideas of an order not to be acquired in the schools, and exerting a modifying and assimilating influence on the whole mental economy.

Now a clear intellectual illustration of all this might fairly assume the title of '*The Philosophy of Nature.*' Such a work would not, perhaps, have been required to commence with the very elements of the philosophy of the mind, or an abstruse investigation into the principles of sublimity and beauty. It might, perhaps, not improperly begin with inferences from the striking and obvious fact, repeatedly dwelt on by philosophers and poets, that in the constitution of the material world, the Creator's intentions were much beyond a provision for mere necessity and plain utility, in the strict sense of those terms; that it was determined there should be, in the mundane economy for man, something besides the means of physical well-being, something besides moral order, and even religious truth: that the system was made to include a marvellous provision for taste and imagination, and for an infinity of pleasing emotions excited through the medium of these faculties. The comprehensive inference, capable of being established in several forms and illustrations, is plainly this, that the human mind should not be insensible to this signally remarkable part of the divine economy, but should be both passively and actively responsive to it.

A rapid general view might then be taken of the actual state of the human mind, past and present, as to its modes and degrees of sensibility to this grand circumstance in the Creator's work. It might be shewn in what manner this sensibility has appeared to manifest itself in various nations, in the character of their philosophy and their superstitions, of their poetry and other fine arts. Such a survey would contribute to ascertain the influence of civilization in bringing this otherwise nearly dormant sensibility into an effective state. And it would, alas! too opprobriously shew how easily this fine faculty may be perverted into superstition and idolatry. There would sometimes occur, during this review, the very remarkable fact, of this sensibility's acquiring, when perverted into superstition, tenfold the poignancy it ever had before; tribes of human beings, who would have been but feebly impressed by the beauty and grandeur of Nature in itself, or as a work of God, being enthusiastic for that beauty and sublimity just when, and so far as, profaned into the materials of a false religion. Thus men obtained something like the accomplishment of the expectation of



our first parents, a more vivid perception, by means of their sin, of what was fair and sublime.

The supposed work might inquire what class of the beauties, that may be comprehended within the wide term 'scenery,' may have had the greatest power over susceptible minds. And it might be shewn how the different orders of genius are attracted and modified respectively by those different classes of Nature's exhibitions.

It would be a matter of very great interest to determine, under what conditions this influence of Nature, where it does actually operate on the taste and imagination, shall also be salutary in a *moral* respect. It has been a favourite doctrine with many men of sensibility and genius, that these captivations of Nature are absolutely and almost necessarily conducive to the moral rectitude of the mind; that they unconditionally tend to purify, to harmonize, and to exalt, the principles and the affections. If the maintainers of this opinion, so kind to our nature, had not examined the human mind enough to know, from its very constitution, that in some modes and degrees of its depravity, it not only may fail to be corrected by the perception of these charms of Nature, but may receive their influence so that it shall augment the depravity,—it is strange that their faith was not shaken by the notorious fact, that many fine geniuses of the very class most alive to the beauty and sublimity of Nature, poets and painters, have been among the most profligate of men:—not to notice that the inhabitants of some of the most paradisiacal and romantic sections of the earth, are among the most basely corrupt of the whole human race. Let any man recollect what he has read and heard of the inhabitants of the most exquisite countries on the Mediterranean.

Another object of the supposed inquiry, would be to determine what mode of training from childhood, what kind of locality for residence, what studies and occupations, would most effectually dispose and gratify a mind possessed of the requisite native sensibility, for feeling these finer-influences of the material world. It would also be a very capital object to teach the art and habit of *observing* the scenery of nature;—an instruction which might, with the greatest propriety, be accompanied by an emphatical censure of the careless stupidity of the man who can, for half a century, carry about the world a soul, accommodated with the organs of sight and hearing, and scarcely twenty times in that whole lapse of duration fix an intense, examining, prolonged attention, on any of the innumerable displays exhibited in the elegance and grandeur of the creation.

It would be a gratifying and an easy part of the undertaking, to shew, chiefly by means of well-selected examples, the vast advantage to eloquence, and indeed to all serious moral and

religious instruction,—derivable in the form of striking analogies, happy illustrations, and a diction full of colour and life,—from having the prodigious world without the mind, brought, in its representative imagery, to be an ideal world, almost as rich, within it.

In the last place, it would be proper, in some part of such a work, to caution men of genius, who both perceive the palpable material beauty and grandeur of the creation, and feel, in the contemplation, the influence as of some more refined and ideal element, far beyond the perception of the senses, against suffering themselves to be deluded into a notion that this abstracted and elevated mode of feeling is something so analogous to *religion* as to render it of less importance to attain that distinct and diviner sentiment. The fine enthusiasm of this feeling made some ancient, and has made some modern philosophers, content with acknowledging, as supreme in the universe, some kind of all-pervading spirit, *less than a real intelligence*. And among certain modern poets, we have heard of a mystical spiritualization of the earth and the heavens, which, under the denomination of *physiopathy*, was to be regarded as the most refined mode of religion, and peculiarly adapted to the most subtile and purified human spirits, though it was less than an acknowledgement of absolute intelligence in the object adored!—It is not, however, against this that we particularly mean the caution; but against the delusion; in minds firmly believing in a God, of the self-flattery that being exceedingly enchanted and elevated in contemplating his works, must of itself necessarily be, in effect, identical with devotion towards them.

These paragraphs may serve as a slight rudimental suggestion of the topics of an investigation which, in proper hands, might be interesting and valuable;—most eminently so, if it were possible to compel to such a task, for instance, one genius that, more than any other, has sojourned on that frontier, where the material and the ideal worlds join and combine their elements; that has seen those elements, as it were, mutually interfused, in a state of assimilation more intimate than mere analogy.—It may not have been with a very sanguine hope of finding such a service performed that we took up the present work; we did, however, reckon on a certain measure of systematic and continuous investigation; but we soon perceived that the lively author was not at all enamoured of regular and hard labour. We found he had been injudicious rather than intentionally deceptive, in the choice of a title of so grave and high import. His work was designed for a discursive and amusing miscellany, rather than an elaborate disquisition; and if some title indicative of this had been adopted, instead of the term of large profession and assumption, “*Philosophy*,” the reader might have



had no great cause to complain ; for it contains, though in the most dissipated and desultory form it is possible to conceive, a great number of spritely sentiments, with a multitude of slight notices of facts, places, and remarkable persons ; and the whole is decorated with a liberal sprinkling of classical quotation. The writer is evidently a man of cultivated taste, of very extensive reading, and of active, buoyant fancy. We only regret that he should never have cared to know there are such things as order in thinking, and method in composition.

He introduces himself in an unassuming, ingenuous, and, therefore, conciliatory manner.

‘ The following pages are the result of hours stolen from an application to higher interests, and from the severity of graver subjects.— They were written in the privacy of retirement, among scenes, worthy the pen of Virgil, and the pencil of Lorrain :—Scenes, which afford perpetual subjects for meditation to all those who take a melancholy pleasure in contrasting the dignified simplicity of nature, with the vanity, ignorance, and presumption of man.

“ There is no one.” says one of the best and soundest moralists of our age, “ there is no one, however limited his powers, who ought not to be actuated by a desire of leaving something behind him which should operate as an evidence that he once existed.”—During those hours of peaceful enjoyment, in which these pages were composed, such was the ambition by which the writer was animated. Upon revising what he has written, however, and comparing it with those ideas of excellence, which, in no very courteous language, whisper a knowledge of what abler pens than his would have written, on a subject so well selected for eliciting all the best energies of genius, he is awed from any expectation of an honourable distinction ; and nothing supplies the place of those golden dreams which once delighted him, but the satisfaction of having passed, happily and innocently, hours which would otherwise have been listless, useless, and unnumbered.’

We do not well comprehend why, unless the author suffered some physical disability for roving, his hours should necessarily have been listless, in such scenes, though he had *not* been stimulated by this ambition, and animated by these golden dreams. Are, then, the charms of nature, so passionately and poetically chaunted through several hundred pages, in truth, after all, so feeble, that even their ‘ fond enthusiast’ would soon cease to feel their power, were they not so fortunate as to become the accessories of his vanity or ambition ? When we see the pupil and devotee of nature, apparently insensible that he is wandering or that he is fixed to the spot ; when we perceive his eye sometimes arrested and fixed in its gaze, as if by some enchantment, and sometimes in a ‘ fine frenzy rolling ;’ when we are fearing and avoiding to disturb him by a movement or a word, as we should a person engaged in an act of religious



religious instruction,—derivable in the form of striking analogies, happy illustrations, and a diction full of colour and life,—from having the prodigious world without the mind, brought, in its representative imagery, to be an ideal world, almost as rich, within it.

In the last place, it would be proper, in some part of such a work, to caution men of genius, who both perceive the palpable material beauty and grandeur of the creation, and feel, in the contemplation, the influence as of some more-refined and ideal element, far beyond the perception of the senses, against suffering themselves to be deluded into a notion that this abstracted and elevated mode of feeling is something so analogous to *religion* as to render it of less importance to attain that distinct and diviner sentiment. The fine enthusiasm of this feeling made some ancient, and has made some modern philosophers, content with acknowledging, as supreme in the universe, some kind of all-pervading spirit, *less than a real intelligence*. And among certain modern poets, we have heard of a mystical spiritualization of the earth and the heavens, which, under the denomination of *physiopathy*, was to be regarded as the most refined mode of religion, and peculiarly adapted to the most subtile and purified human spirits, though it was less than an acknowledgement of absolute intelligence in the object adored!—It is not, however, against this that we particularly mean the caution; but against the delusion, in minds firmly believing in a God, of the self-flattery that being exceedingly enchanted and elevated in contemplating his works, must of itself necessarily be, in effect, identical with devotion towards them.

These paragraphs may serve as a slight rudimental suggestion of the topics of an investigation which, in proper hands, might be interesting and valuable;—most eminently so, if it were possible to compel to such a task, for instance, one genius that, more than any other, has sojourned on that frontier, where the material and the ideal worlds join and combine their elements; that has seen those elements, as it were, mutually interfused, in a state of assimilation more intimate than mere analogy.—It may not have been with a very sanguine hope of finding such a service performed that we took up the present work; we did, however, reckon on a certain measure of systematic and continuous investigation; but we soon perceived that the lively author was not at all enamoured of regular and hard labour. We found he had been injudicious rather than intentionally deceptive, in the choice of a title of so grave and high import. His work was designed for a discursive and amusing miscellany, rather than an elaborate disquisition; and if some title indicative of this had been adopted, instead of the term of large profession and assumption, “*Philosophy*,” the reader might have

had no great cause to complain; for it contains, though in the most dissipated and desultory form it is possible to conceive, a great number of spritely sentiments, with a multitude of slight notices of facts, places, and remarkable persons; and the whole is decorated with a liberal sprinkling of classical quotation. The writer is evidently a man of cultivated taste, of very extensive reading, and of active, buoyant fancy. We only regret that he should never have cared to know there are such things as order in thinking, and method in composition.

He introduces himself in an unassuming, ingenuous, and, therefore, conciliatory manner.

‘The following pages are the result of hours stolen from an application to higher interests, and from the severity of graver subjects.—They were written in the privacy of retirement, among scenes, worthy the pen of Virgil, and the pencil of Lorrain:—Scenes, which afford perpetual subjects for meditation to all those who take a melancholy pleasure in contrasting the dignified simplicity of nature, with the vanity, ignorance, and presumption of man.

“‘There is no one,’ says one of the best and soundest moralists of our age, “there is no one, however limited his powers, who ought not to be actuated by a desire of leaving something behind him which should operate as an evidence that he once existed.”—During those hours of peaceful enjoyment, in which these pages were composed, such was the ambition by which the writer was animated. Upon revising what he has written, however, and comparing it with those ideas of excellence, which, in no very courteous language, whisper a knowledge of what abler pens than his would have written, on a subject so well selected for eliciting all the best energies of genius, he is awed from any expectation of an honourable distinction; and nothing supplies the place of those golden dreams which once delighted him, but the satisfaction of having passed, happily and innocently, hours which would otherwise have been listless, useless, and unnumbered.’

We do not well comprehend why, unless the author suffered some physical disability for roving, his hours should necessarily have been listless, in such scenes, though he had *not* been stimulated by this ambition, and animated by these golden dreams. Are, then, the charms of nature, so passionately and poetically chaunted through several hundred pages, in truth, after all, so feeble, that even their ‘fond enthusiast’ would soon cease to feel their power, were they not so fortunate as to become the accessories of his vanity or ambition? When we see the pupil and devotee of nature, apparently insensible that he is wandering or that he is fixed to the spot; when we perceive his eye sometimes arrested and fixed in its gaze, as if by some enchantment, and sometimes in a ‘fine frenzy rolling;’ when we are fearing and avoiding to disturb him by a movement or a word, as we should a person engaged in an act of religious



worship ; when we are envying the rapture with which he contemplates the beauty of the groves, and listens to their music, or beholds the torrent, the mountain, or the vast landscape ;—what ! are we soon to find out that the vital sentiment, the predominant idea in all this enthusiasm, has been no other than the anticipation of the praise to be got by a fine, printed description of these objects, and of the tasteful delirium into which they have rapt him ?—And then as to what the quoted and approved ‘ moralist ’ says ;—doubtless every man should endeavour to do so much good, that some part or trace of it will necessarily stay behind him, when he quits the world : but if it is meant that the actuating motive in such exertion ought to be ambition to secure a monument to his fame, we think it must have been a lying oracle that this so excellent a moralist had consulted.

But it will seem trifling to have noticed those matters in the introduction, when the reader finds that the whole work swarms with all the peccadillos with which carelessness, versatile fancy, random wildness of declamation, and a morality without a sufficiently fixed standard, could furnish it.

No critic can attempt the book in the ordinary methods of the profession. It is perfectly without plan in either fact or pretension. It has no divisions, except that all the paragraphs are distinguished by Roman numerals, to the amount of between four and five hundred. In some places there is a small degree of sequence and relation among half a dozen of these neighbour paragraphs : but, taking the whole work together, we think it would be possible, without impairing the book in point of regular connexion, to put the series in twenty very different orders of succession. And yet, from whatever cause, we think we have never had a feeling so tolerant for so unpardonable a contempt of arrangement. For one thing, the subject itself is rich and attractive, whether exhibited in order or confusion : and indeed our author would plead, if called rigorously to account, that he has, in this disorder, imitated Nature herself, who throws her multitudinous productions in the most promiscuous manner over the terrestrial scene. He is, besides, we think, in a very considerable degree, a real enthusiast for Nature ; and therefore he gains a good deal of that favour which is always attracted by what appear to be genuine avowals of passion for a deserving object :—at the same time there is not a little of what we must regard as very extravagant, and suspect of being downright extravagance prepense. The principal thing, however, that prevents the reader’s weariness, and beguiles the critic’s anger, is, that this extensive tract of utter confusion is not a mere rhapsody of sentiment : it is crowded with brief references to matters of fact which are well worth knowing. The excursive manner in which the author pursues his general object, carries him and his



readers into every part of the globe ; and though this ' racing and chasing ' would be unnecessary and undesirable, and we might endure to be kept much more still, if we were in the company of a veritable philosopher, it must be confessed that the lively talk of our author does better as the accompaniment of these excursions, than it would without them. We are entertained with the transient views of grand natural objects, of the present or ancient state of places memorable in history, of the peculiar aspects of various picturesque regions, or of the monumental relics that give occasion to recall to memory the great human actors or thinkers of past times. We have, besides, animated characters and eulogiums of the most distinguished poets of nature, and notices of the most celebrated landscape painters.

The width of the author's excursions comprehends almost all that is the most remarkable in the natural scenery of the whole earth. His reading of books of travels must have been prodigious ; and with the finest of what we may call the home scenery, he appears to be personally familiar. The grand transient phenomena of the elements do not escape his attention in his range. He sometimes speculates very briefly on their causes, in a way rather to shew that he has read the conjectures and theories on the subject, than that he has scientifically studied them. He greatly prefers, and indeed is justified by the design of his work in preferring, moral and sentimental descants to any thing approaching to strictly philosophical disquisition. He has reflections and emotions to express at every place and on every subject ; and considering the unlaboured, uninvestigating strain of thought and feeling which he revels in, we almost wonder there is not a greater degree of sameness.

By the plan of his work, he crowds the dominion of Nature with even more than honestly belongs to her, for in rambling among the riches of the physical region, he is continually finding matters of literature and art thrown in his way ; and in fantastic, sudden, and endless changes, he sports the character of critic or historian, mingled with that of antiquary, virtuoso, or ranting enthusiast. Sometimes he will be a sober geographer, then he is called upon to estimate the respective merits of the orders of architecture ; next it is violets and roses, and birds of paradise, and music, and beauty, and all for love ; immediately at hand, however, are battles, and thunders, and whirlwinds, and inundations, and earthquakes, and volcanic fires ; next an adventure in the regions of Aurora Borealis, and thence a desperate plunge to the bottom of the ocean ; but quickly emerging, this volatile and wayward spirit probably goes to study philosophy and poetry in India.—No transitions of gay, and rapid, and brilliant confusion that any reader can have previously imagined, will be found.

when he comes to the book itself, to have been too fantastic an anticipation of its character.

There is frequently a considerable intermingling of apparently devotional sentiment : it will not be wondered at if this sentiment has too little of the definite character of religious faith ; and if there are many heedless expressions, assumptions, and implications, not very compatible with a cautiously strict adherence to the oracles of revelation, though doubtless clear of any intentional discordance with them. The general spirit of the work is rather too much like a worship alternately of nature itself, and of the God of nature, as divested of any other character in which the inhabitants of this world have to contemplate him.

There is much amiable moral sentiment in the work. The author is a zealous inculcator of peace, and all the principles and duties of justice and charity. He has also the Greek and Roman spirit of liberty.

But we have hardly even yet expressed ourselves with sufficient strength respecting the monstrous extravagancies into which he seems not so much to be driven by the fury of an involuntary *possession*, as actually to solicit to be driven by deliberately invoking, on the tripod, the fierce afflatus. Take as an example what he says and imprecates, on beholding the wonders of Nant Frangon.

“Indulging in the contemplation of this scene, till all the faculties of the mind are suspended, pursue the windings of the defile ; and, after guarding yourself from the possibility of falling from the margin of a precipice, stand upon its edge, and cast your eyes below !—A beautiful and romantic glen stretches at the bottom !—No !—not in all nature can a scene more truly grand, or more exquisitely captivating, be seen than this ! *May he, who sees Nant Frangon, (“Beauty sleeping in the lap of Horror!”) and sees it with indifference, stand, to eternal ages, at the bottom of the Glen, a marble monument of his baseness !*”—For my own part, my Lelius, I should have considered it a moral misfortune, as well as a moral disgrace, had I been capable of witnessing such a scene with any other feelings than those of wonder and awe, astonishment and devotion :—Rather than have felt

——— “Such vast, such matchless woe,  
I’d rise a rock o’erspread with endless snow,  
Or frown a cliff on some disastrous shore,  
Where ships are wreck’d and tempests ever roar.”

*Grainger’s Tibullus.*

Many passages might be cited to prove a more than ordinary reach and sensibility of the contemplative faculties. It is very nearly at random that we transcribe the following, in which the author describes, not indeed with any nice accuracy of expression,



the overwhelming and even mortifying sentiment impressed by what we may venture to call the revelations of astronomy.

‘ You, my friend, have also a high delight in the cultivation of astronomical science. For my own part, I am ready to confess, that, after venturing a little out to sea, I desisted out of pure cowardice. Globes and planets hanging on their centres in the arched void of heaven by a single law, and systems connected to each other by the revolution of comets, were far too vast for my mental ray.—Passing the bounds of place and time, (*flammanitia mœnia mundi*,) I could glance from earth to heaven, and give to the various orbs their various appellations, and calculate their courses;—but when I began to perceive, that the work of creation was always going on; that the alteration of one system produced the germination of another; that, though light travels with almost incredible swiftness, there exists bodies which, from their immensity of distance, have not yet visited the eye of the astronomer; when I began to perceive that, even if it were possible for me to transport myself to the most distant of those orbs, which are suns to other systems, I should then be only standing in the vestibule of nature, and on the frontiers of creation, imagination ceased to have the power to soar:—feeling became painful, and the faculty of thought, by being too much extended, wasted into nothing.

‘ I have searched the depths of caverns; I have thrilled beneath high and impending rocks; I have contemplated the vastness of ocean, and climbed one mountain while the sun has risen behind another, and all around has been one continued scene of wonder and glory:—In those moments I have been lost in admiration and astonishment at the power of that tremendous Being, who alone was capable of forming such gigantic works as those; but what are high and impending rocks, what are the giant heavings of an angry ocean, and what the proudest summit of the Andes, when placed in the scale of such interminable vastness, as the creating, balancing, and peopling, of innumerable globes?—In contemplating systems so infinite, who can forbear exclaiming, “What a mole-hill is our earth, and how insignificant are we who creep so proudly on her surface.”’—  
V. II. p. 263.

In another place he endeavours to console the consciousness of insignificance which is forced on the mind of man amidst the great objects of nature.

‘ Shall Nature, my Lelius, present her most beautiful objects to our sight, and we refuse to look upon them? Shall the solitary wanderer, when roving amid the grand and terrific scenery of Switzerland, his soul fraught with stupendous ideas, called forth into their farthest latitude by the objects around him, shall he, I enquire, refuse to partake of those sublime emotions, because the scene before him reminds, in strong, and energetic language, of his own comparative insignificance?—No! small as he appears in the general scale of nature, he wanders along the sides of the mountains, fissured into abrupt precipices, with astonished rapture; and as from a cragged rock, the most



beautiful and enchanting scenes burst full and unexpected on his sight, his soul, raised before to the utmost limits of awful wonder, bursts into an ecstasy of wild and uncontrollable delight.' Vol. II. p. 248.

There is much less harm in our author's merely poetical extravagancies, than in the excess of his assertions, (of which we could, if we had space, quote some equally contradictory to fact and to religion,) respecting the power of the influences of nature to console the severest sorrows, and to correct dangerous moral habitudes.

It may not be amiss to notice, that the printing, and the whole appearance of the book, are particularly beautiful.

---

Art. III.—*A Key to the Writings of the principal Fathers of the Christian Church*, who flourished during the first three Centuries: in Eight Sermons, preached before the University of Oxford in the Year 1813; at the Lecture founded by the Rev. John Bampton, M.A., late Canon of Salisbury. By the Rev. John Collinson, M.A., Rector of Gateshead, Durham. pp. xv. 353. Rivingtons, London; Parker, Oxford, 1813.

**WHAT** innumerable evils would have been averted from the Church, if the injunction of Christ to call no man master, had been practically regarded by his professed followers; and if every religious question had been submitted to the sole determination of the Scriptures! Unhappily, another practice was early adopted, which has proved to be the source of unspeakable injury to the interests of Christian truth, sullyng its beauty, corrupting its institutions, and finally superseding its use. Instead of appealing for the proofs of the truth of their sentiments to the authentic documents of Revelation, many of the early Christian writers adduced as authority the names and opinions of their predecessors; and thus introduced that deference to human standards to which the genius of the Gospel is entirely opposed. A specimen of this improper mode of managing an argument may not be unacceptable to our readers. Irenæus, who was Bishop of Lyons in Gaul towards the close of the second century, refers an opponent, whose errors he was attempting to correct, not directly to the word of God, but to the sentiments of those whom he had succeeded in the Church. Instead of shewing that the Scriptures do not sanction his opinions, he employs the *argumentum ad verecundiam*, and thus reasons with Florinus: "Those notions you have not derived from those who were Presbyters before us, and who received their instructions from the Apostles themselves." He proceeds to oppose, to the positions of his adversary, the authority of Poly-

carp, a disciple of John, whom he principally intends by 'those who were before us;' and, after repeating the accounts which he had received from Polycarp, of the doctrine and miracles of Christ, concludes his expostulation by saying, 'these things are agreeable to the Scriptures.' A direct reference to the divine word would have been a better method of opposing error and of establishing truth. The natural tendency of such a mode of address, is the depreciation of the inspired volume, and the exaltation of its rivals; nothing being more common than for that object which is made most prominent to our minds, to be esteemed the most important. It might easily have been foreseen how pernicious this direct deference to human authority would prove. The case of the Jews, who had incurred the displeasure, and received the sharp rebuke of Christ, for making the word of God of none effect by the superior honour which they paid to the traditions of their Elders, already existed as a warning against a practice so improper and injurious. This spirit, however, received no effectual check from the Christians of the first centuries. It proceeded and gathered strength, till, in the eighth century, the reputation of the Fathers surpassed all bounds. The most servile homage was paid to them; their writings were considered as the oracles of truth; and their names were held in the highest veneration. The employment of the few learned men of those times, was to abridge their treatises, and to make selections from their works. 'The Book of Sentences,' compiled by Peter of Lombard, in the twelfth century, which consisted of extracts from the writings of the Fathers, forming a body of divinity, is a sufficient proof of the authority which they had attained. It was the admiration of the age: it was in much greater reputation than the Bible; and superseded its use in the public schools. The dictates of the Fathers, under the management of the subtle Disciples of Lombard, were associated with the dogmas of Aristotle; and produced the 'scholastic theology,' that mass of distorted philosophy and of corrupt religion. From this source, most of the seats of learning drew their supplies, till the Reformation opened the fountain of divine knowledge, and diffused, far and wide, its pure and salubrious streams. Through a long series of ages, in which almost every lamp of science was extinguished, and the fetters of a dark and melancholy ignorance were rivetted on the human mind by a politic and cruel Ecclesiastical Tyranny, the Fathers maintained their authority. The voice of inquiry rarely interrupted the profound slumbers of the Church. Reference to a Father or a Council generally awed into silence those who ventured to intrude on her solitude: or if this was ineffectual to repress the disturbers of her repose, she could obtain the prolongation of her slumbers, by consigning them over



to the dungeon or to the flames. The authority of the Fathers in their writings, and in the traditions of which they were supposed to be the depositaries, was employed to sanction and to consecrate the multiplied errors, and the pompous superstitions of a Church, which truth and purity had long forsaken.

At length the morning broke, and the sun of freedom rose. The phantoms and horrors of a long and dark night were dissipated; man awoke from his slumbers, to assert his liberties; and to wrest from his spiritual oppressors, the privileges and blessings of which they had deprived him. The word of God, 'quick and powerful, and sharper than any two-edged sword,' was the weapon with which he conquered. The Reformers commenced their glorious efforts to deliver mankind from their degraded state, by an appeal to the writings of the Evangelists and Apostles; and owed their success, under God, to the intrepidity with which they arrested the paramount authority of the inspired writings, as the sole standard of religious faith and practice. Their appeals to these infallible guides, made an indelible impression on the minds of multitudes; their propriety was admitted; and their effects were every where visible. In the recently invented art of printing, they found a powerful auxiliary. Copies of the Scriptures, original and translated, were multiplied and circulated. They were sought with avidity, and read with eagerness. The majesty and grace of divine truth were unveiled, and displayed themselves in all the attractions of novelty. The light of heaven, strong and bright, created a new day; the owls and the bats, unable to bear its effulgence, fled to their dark recesses; and beasts of prey growled in their gloomy dens.

One of the effects naturally resulting from the principle established at the commencement of the Reformation, that the Scriptures are the supreme judge in Religion, the exclusive standard of faith and practice, was the reduction of other (supposed) authorities to their proper level. Attempts were not wanting on the part of the Romanists, and other partizans of ecclesiastical power, to uphold their authority; but they were made in vain. The Fathers found few readers, and fewer admirers; and, at the present day, their reputation is probably rated below their real merits.

In England, several writers have, at different times, endeavoured to raise the early ecclesiastical authors in the public estimation. Amongst these, Dr. Cave and Archbishop Wake are conspicuous. The former, by his 'Primitive Christianity,' 'Lives of the Fathers,' and 'Historia Literaria,' (a valuable work). The latter, by his 'Translation of the Apostolical Fathers, accompanied with a preliminary Dissertation;' in which he very much over-rates their authority and merits. Nor

is Cave by any means to be viewed as an impartial writer : his admiration of the subjects of his performance, ' *The Lives of the Fathers*,' is too great, and his encomiums are too frequent. The object of Mr. Collinson in these Sermons, is partly the same ; and though he appears to us to entertain too high an opinion of the Fathers, he is, on the whole, more moderate than his predecessors. We cheerfully do justice to his acknowledgment of the great principle of the Protestants, expressed in the following passage :

' The revealed word is the rule of true religion, which it is the duty of all members of Christ's church, and particularly of the ministers of his flock, unceasingly to study, and by all just means to explain, recommend, and enforce.' p. 5.

We are sorry, however, to observe, in other parts of the volume, expressions inconsistent with this admission ; and manifestly conveying improper deference for the Fathers. He not only remarks that

' A just estimation and proper use of the writings of the Fathers, are a great means for promoting true religion.' p. 24.

That

' The authority of the Fathers must have great weight with impartial and reasonable men.' p. 163.

But he exhorts the Romanists

' To return to the simple authority of the Gospel, and of the Fathers, whose writings are to us Apostolical traditions.' p. 201.

And further declares,

' We maintain, that religious doctrines, which are not in the writings of the primitive Fathers, cannot be considered essential articles of Christian faith ; but are in reality innovations, and rest solely upon human authority.' p. 203.

Now this appears, we think, very much like placing the Fathers in the seat of judgement, and making their writings the standard of religious opinions. It is clearly at variance with the admission of the divine word, as the rule of true religion. If the meaning of the author be, that if a doctrine is found in the writings of the primitive Fathers, it is therefore true, he is inconsistent with himself ; for he admits that ' there are some instances of ignorance, some of error, in the writings of the Fathers,' p. 248 ; and speaks of ' the heresy of Origen, the schism of Tertullian, and the error of Irenæus.' p. 284.

Have the Fathers any authority in religion ? We feel no hesitation in saying, they have no authority. Authority in religion rests on ground which the Fathers cannot occupy. Their piety may have been eminent ; their lives, useful ; and their deaths, glorious : the influence of their example may be great ;



and their writings, profitable; some of them were the cotemporaries of the Apostles; and others, the disciples of those who had been their companions: but none of these circumstances constitute authority in religion. What, then, conveys this power? The direct commission of Christ, accompanied by the extraordinary illumination of the Holy Spirit. This character exclusively belongs to the Apostles; and they only are the authorized teachers of the Church. To them alone did Christ give the promise of the Holy Spirit to lead them into all truth. This promise, we know, was accomplished, and the qualifications which constitute infallibility in Christian doctrine, were conveyed to them on its fulfilment. In every instance, then, in which an Apostle presents himself to our attention as a religious instructor, his character is sacred; he is the "ambassador of Christ;" his communications are to be received; if we reject his doctrine, we reject it at our peril. 'He that receiveth you, receiveth me,' said our Lord to his Apostles, when he sent them forth to enlighten the world. There is no room for supposing that the extraordinary inspiration of the Holy Spirit was not extinguished in the Church on the death of the Apostles. They had given to the world a revelation, complete in all its parts; 'able to make men wise unto salvation,' and 'profitable for instruction in righteousness.' There remained nothing to be disclosed. The Fathers, even of the earliest age, were not the depositaries of any further communications to the Church. They can therefore claim no authority. Their opinions are to be tried by the word of God; and their writings are valuable, just in proportion to the correctness of their sentiments, and the accuracy and extent of their information. The statement of Middleton, which Mr. Collinson seems to disapprove, appears to us, in this instance, perfectly fair: 'The Fathers are witnesses only, not guides.' To attribute to them the latter character, is plainly to derogate from the authority of the Scriptures, and to impeach their sufficiency. But the perfection of the word of God is the great principle of Protestants; from it nothing can be taken away; to it nothing can be added: it is neither redundant, nor deficient; it contains every article of Christian faith; and every maxim and rule by which, either as individual believers, or as parts of religious communities, our practice is to be regulated. We recommend to Mr. C., as a Protestant divine, to revise his text, and to amend the passage which we have quoted, by omitting 'Primitive Fathers,' and inserting 'Evangelists and Apostles;' it will then be unexceptionable. 'We maintain that religious doctrines, which are not in the writings of the *Evangelists and Apostles*, cannot be considered essential articles of Christian faith; but are in reality innovations, and rest solely upon human authority.' We shall

have occasion, in the course of our review of this volume, frequently to advert to this golden canon, and to admonish our readers of its importance, as the great safeguard of religious liberty. Our business with religious doctrines and practices is not so much to determine their antiquity, as to ascertain their truth; 'and if they are not derived from Christ, or his Apostles, nor founded in the Holy Scriptures,' it is wholly indifferent to Protestants, in what age they date their birth; or by what vouchers they are sanctioned.

The writings of the Fathers, like those of other authors, are to be estimated according to their intrinsic worth; and every man is at liberty to form his own judgement of their merits, and to use or neglect them as his taste and pursuits may prompt him.

The Apostolic Fathers are more distinguished for piety and zeal, than for genius or learning; their treatises relate generally to the practical duties of the Christian life; and, as compositions, are altogether plain and artless. To the primitive and succeeding Fathers, a higher degree of intellect belongs. Many of them were educated in the schools of human wisdom, and received the instructions of the most celebrated teachers of the different sects of philosophers. They were men of vigorous minds and of profound erudition. The real interests of divine truth had, however, not been the less promoted, if, on their admission into the school of Christ, they had made a surrender of many of their tenets; and had imbibed, in greater purity, the principles of the Gospel, which are ever most efficacious where they are most simple. The Epistles of Clemens Romanus, Ignatius, and Polycarp, preserve the Christian doctrine and spirit in a considerable degree of primitive simplicity; but in the writings of Justin Martyr and Clemens Alexandrinus, Christianity assumes a new form, and her professors appear in a new character; they are no longer *αγχαρηματοι και ιδιωται*, but the wise and learned. They blended the tenets of their philosophy with the doctrines of Revelation; and infused into its morality the severe spirit of their own discipline. This forced association of discordant elements, was the occasion of introducing into the Church many corruptions in doctrine, and many errors in practice; and to this source may be traced many of those superstitions, which, in following periods, were so detrimental to the interests of pure Christianity, and which almost extinguished its vitality.

In proceeding through the records of ecclesiastical history, from the second century downwards, our situation bears some resemblance to that of the prophet, when, conducted by the Spirit, he beheld the various scenes of Israel's idolatry, and heard, at every step of his progress, the warning voice, 'Turn



thee yet again, thou shalt see greater abominations than these.' That age does not indeed exhibit the worshippers of the sun; but the image of jealousy was, even there, to be seen standing at the gate of the altar. Mr. Collinson admits that

'The writings of Clemens Alexandrinus are faulty in attempting to blend Christianity with heathen philosophy, a mixture which the gospel will not bear.' 'The excellencies of Origen,' (he observes,) 'were sullied by an extravagance in theological opinions, totally incompatible with the simplicity of Christian doctrine.' p. 127.

As expositors of the sacred writings, the early Fathers adopted and carried to a most pernicious excess, the allegorical mode of interpretation. Many of their reasonings are puerile. They had more fancy than sobriety of judgement. In many instances their credulity is conspicuous. They are deficient in precision and methods, and are often inconsistent with themselves and with each other.

'Dr. Lardner,' Mr. Collinson remarks, 'has accurately established the Canon of Scripture upon evidence collected from the writings of the Fathers.'

But this circumstance is not in favour of any authority in the Fathers. They can be considered only as witnesses bearing testimony to the fact, that the books composing the New Testament, were, in the main, as we possess them. The writings of reputed heretics afford the same kind of testimony. We do not know of any traditions of consequence, which are contained in the writings of the Fathers. According to Irenæus, the ministry of our Lord extended to almost twenty years: Clemens Alexandrinus includes it in one year; and this is the common opinion of antiquity. To the tradition conveyed by Irenæus, no credit is due, though he relates that he had received it from the elders of Asia, to whom it had been delivered by John, and the other apostles. As theological guides, the Fathers have no claim to our confidence.\* Would we then consign the Fathers even to

---

\* We shall, we trust, be excused for introducing to the attention of our readers, the following sentences of the celebrated Chillingworth. 'The Bible, I say, the Bible only, is the religion of Protestants.—I, for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but on this rock only. I see plainly, and with my own eyes, that there are Popes against Popes; Councils against Councils; some Fathers against others; the same Fathers against themselves; a consent of Fathers of one age against a consent of Fathers of another age; the Church of one age against the Church of another age: traditive interpretations of scripture are pretended, but there are none to be found. In a word, there is no sufficient certainty, but of scripture only, for any considerate man to build upon.'

oblivion and contempt? By no means. We consider many parts of their writings as worthy of attention; the knowledge of them, in general, as reputable to a divine; and though we cannot go all the lengths of this author, we unite with him in recommending to 'Ministers of the Gospel, and to Students of Divinity,' the study of ecclesiastical history as appropriate to their profession.

The object of Mr. Collinson's work is, not so much to furnish the reader with information of a preliminary kind, as to present him with a view of the contents of the respective authors brought under notice. Though more copious in analysing the works of the early Fathers, than the '*Succession of sacred Literature*,' by Dr. A. Clarke, it is, in some particulars, less satisfactory and less useful. Mr. C. notices and recommends some of the principal writers who treat of the Fathers; but this performance is not bibliographical, nor is it very critical. It is principally expository. In the following extract he states his design.

'The subject proposed for your consideration is an investigation of religious truth, by means of the writings of the Christian Fathers, who lived during the first three centuries. In pursuing this plan, my meaning is to enter into a detailed account of their contents, to give a key, as it is called, to the genuine compositions of three apostolical Fathers, and of six of their principal successors. For the sake of preserving distinctness and method in examining a wide range of various matter, I wish to select two points in particular for observation; and these are the Divine Atonement, and the Evidences of the Inspiration of the Holy Ghost. This arrangement will direct our inquiries to fundamentals of vital religion, essential articles of faith and practice, without precluding such remarks as may seem pertinent upon the peculiar leading characteristics of each author. A secondary benefit flowing from it will be, an opportunity of defending most important doctrines of our established church against prevailing errors: and there can be no doubt that a defence of this kind was among the objects, which the Founder of this salutary and honourable appointment chiefly intended and had most at heart. To support that visible Society in which true religion is maintained in greatest purity, is the next thing to supporting true religion.' Ser. 2. pp. 31, 32.

In the first discourse are stated, the opinions which have been entertained of the Fathers of the first three centuries, by those of the fourth and fifth,—from the sixth to the sixteenth century,—at the time of the reformation,—and by writers of succeeding times. The second furnishes brief accounts of Clement of Rome, Ignatius, and Polycarp; with an analysis of their epistles, and extracts from them. The three following discourses are devoted to the consideration of Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, and Cyprian. The sixth is directed against the authority and tenets of the Church



of Rome. The seventh is concerning Protestant Dissenters in England. The eighth is a recapitulation of the whole. An appendix is added, containing translations of passages from the Fathers, and an abstract of Justin Martyr's dialogue with Trypho.

The sentiments contained in the following quotations are important and just.

'Augustin thus expresses in general terms his opinion of the authority of the primitive writings; "Compositions of this kind have not canonical authority. Readers of the Fathers are not to suppose that the testimonies produced from their works are unexceptionable; for their opinions may in particular cases be untrue. Truly catholic and praise-worthy as they were, we are not to esteem their writings on a level with Holy Scripture: on the contrary, we may, with all the honour and deference due to them, blame whatever in them, by divine assistance and sound reasoning, we discover to be unfounded"' p. 8.

'Martin Luther in one of the tracts which he published, A. D. 1520, in answer to the Pope's bull of excommunication, uses this exhortation; "Setting aside an implicit dependence on all human writings, let us strenuously adhere to the scriptures alone. The primitive Church acted thus; she must have acted so; for she had no writings of the Fathers. Let the Fathers be allowed to be holy men, still they were only men, and men inferior to the Prophets and Apostles. It is enough that we have learned from them the duty of studying and diligently labouring in the scriptures: it is not necessary that we should approve of all their works."' pp. 14, 15.

The author has not prosecuted any inquiry into the genuineness or spuriousness of the Epistles attributed to the Apostolical Fathers. On the authority of Jeremiah Jones and Mr. Milner, he regards the Catholic Epistle of Barnabas, and the Shepherd of Hermas as spurious, and omits them in his review. This, we think, is the only decision which a judicious mind can form respecting them. The first epistle of Clement, the shorter epistles of Ignatius, and the epistle of Polycarp, he considers as genuine. If we concur in this opinion, it is not without some degree of hesitation; we do not find the evidence which supports their credibility so strong as to overcome every doubt; and if we concede their genuineness, the suspicion of their being corrupted will still remain. The first Epistle of Clement to the Christians seem the least exceptionable; but even in this, it appears to us very remarkable, that, in treating on the resurrection, Clement should omit all reference to the admirable discourse of the Apostle on the same topic, addressed to the same community to which his own epistle was sent; and that he should illustrate this doctrine by the story of the Phoenix; a story which Herodotus explodes as a fable. This omission is the more singular, as Clement, in another part of his own Epistle, directly refers to the first

Epistle of Paul to the Corinthians. To us who build only 'on the foundation of the Apostles and Prophets,' this question is not of supreme importance. It is, however, proper to give it some consideration, were it only to feel conviction of the superiority of the evidence which confirms the authority of the New Testament. When we consider the number of Gospels, Acts, Revelations, Epistles, Traditions, and Constitutions, which were put into circulation during the first three centuries, and which are unquestionably spurious, we find sufficient reason for examining with care, and for receiving with extreme caution, productions attributed to men of eminent name in the primitive Church. Some of the early Christians do not appear to have possessed, in some points, a very nice sense of moral obligation. The writing of books under false names, and the circulating of fables in the place of facts, were not accounted violations of duty: or if the impropriety of such conduct was felt, the end proposed, the promotion of the Christian cause, was thought to justify the means employed for its accomplishment. This judgement can seem harsh to those only, whose acquaintance with ecclesiastical history is of the most superficial kind.

This work contains a very inaccurate and unscriptural theology. In the very onset, the author speaks of 'the religious principle which providence has interwoven with our constitution as an instinctive guide to true happiness.' He quotes from the Fathers in support of the sentiment that 'men are regenerated and justified by the grace conferred at baptism.' p. 218. If, indeed, the Fathers held this opinion, into the truth of which we shall not now inquire; if they maintained baptism and justification to be one and the same thing, or that the latter is necessarily conveyed by the former; we are furnished with fresh cautions to resist all human authority in matters of religion, and to stand fast in the liberty with which Christ has made us free. We are equally surprized and grieved that intelligent men, who have access to the New Testament, can adopt a sentiment so incompatible with its decisions, and so completely opposite to its genius. It is, indeed, not less irrational than unscriptural. It is 'a fundamental and a fatal error. The Church of Rome teaches not any thing of a more absurd and dangerous nature. And if it be, according to Mr. Collinson and other persons who are of high station in the established Church, the doctrine of *that Church*—if her creed and public formularies declare that our justification with God is invariably conferred by baptism duly administered,—no other proof of her corruption is required; no other reason, (if this were true) would be wanted for separation from her communion. 'Art thou a master of Israel



and knowest not these things?' Mr. C. maintains that 'the peculiar doctrines of Calvin are not in the writings of the Fathers,' p. 212. and refers his readers to Bishop Tomline's "Refutation of Calvinism." The question discussed in that work involves, not merely the peculiar tenets of Calvin himself, or the system which goes by his name, but the great principles of evangelical doctrine. Viewing it in this light, we beg, in return, to refer Mr. Collinson and his readers, to the candid and able performance of the late admirable Dr. Edward Williams, 'A Defence of Modern Calvinism,'—a work, we venture to assert, which has scarcely a superior in polemical theology. We cannot praise Mr. C. for either caution or consistency: after denouncing Dissenters as heretics on account of their (supposed) Calvinistic tenets, it is surely with something different from wisdom that he uses the language found at p. 204. 'The subject of predestination on the divine decrees' (which had just been mentioned as a peculiar tenet of Protestant Dissenters) 'at present agitates our Church more than any other point of theological controversy.' Does he then proclaim the heresy of his own Church? In page 173 he appears to consider the right of remitting sins claimed by the Church of Rome, as an extravagant and unlawful pretension. In reasoning against Dissenters, p. 222, he seems to adopt the sentiment contained in quotations from Cyprian which he produces, that the power of retaining and remitting sins is exercised in baptism by those who have a regular accredited commission to perform the offices of the Church.

The following extracts are a specimen of the selections contained in this work from the early Fathers in support of the divinity and atonement of Christ.

" "Christ," he says, "is theirs who are humble, and who do not exalt themselves over his flock. The sceptre of the majesty of God, our Lord Jesus Christ, came not in tumult of pride and ostentation, though he could have done so; but with humility, as the Holy Ghost spake concerning him." p. 37.

" "There is one Physician, both of the flesh and of the spirit, made and not made, God incarnate, true life in death, both of Mary and of God; even Jesus Christ our Lord." p. 46. *Ignatius*.

" "Christ fulfilled the law for us; and as we all transgressed in the first Adam, so in the second Adam we are all reconciled to God. The Lord became incarnate that he might be a mediator for us with the Father, and offer up a propitiation and satisfaction for our sins. He also remitted sins, and thus showed himself who he was: for none can remit sins but God alone. As man he suffered with us; as God he pities and forgives our trespasses." pp. 87, 88. *Irenæus*.

Justin Martyr, in his first apology, thus describes the custom of the primitive Christians in their assemblies on the Lord's day.

“In all our oblations,” these are the author's words, “we bless the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit. And upon the day called Sunday, all meet together in one place, when the writings of the Apostles and Prophets are read, as time serves. When the reader has ceased, the Pastor (*πρεσβυτης*) makes a discourse for the purpose of edifying the people, and animating them to the practice of such excellent things. At the conclusion we all rise up and pray: and the bread and wine and water are carried round, accompanied with fervent prayer and thanksgiving by the Minister. And moreover contributions are deposited with him, and he relieves from this fund of voluntary charity orphans and widows, the needy, the sick, captives and strangers; and in a word all who are in want.” pp. 72, 73.

The following reflections founded on the character of Tertullian, which is, on the whole fairly represented by Mr. Collinson, are judicious and good. After censuring his rigid opinions and practice, he observes,

‘Here are the beginnings of those errors, which introduced as Christian duties an abstinence from meats and marriage, and a renunciation of social intercourse. From the ascetic institutions of the Solitudes of Egypt, the cradle of monks and hermits, adopted gradually by the western nations, these austerities spread over the Christian world; and being established in the public opinion, in little more than a century, as marks and criteria of true religion, unfortunately were considered characteristics of the ecclesiastical profession, and still retain an undeserved pre-eminence over active virtues in the Church of Rome.

‘St. Benedict, one of their models of sanctity, retires from human society into a wilderness of woods and streams, to live among beasts and fowls, and creeping things. In the description of Fleury, you may still behold him stretched on the bare earth, squalid and emaciated; he hardens himself against the seasons and the elements, and the calls of natural appetite and feeling. He is sorrowing for his sins; but repentance is most truly manifested by amendment of life and good actions, not by apathy and useless sloth. He is atoning for them by a sacrifice of his worldly affections: rash, proud, profane thought! Can man, the thoughts of whose heart are impure continually; who, when he has performed his utmost, is an unprofitable servant, claim merit towards his God? Can he hope to expiate guilt committed, by omitting to do what ought to be done? What account will he render of the talents entrusted to his care, noble birth and abundant possessions, an inheritance and stewardship which he has by wilful abdication cast away? That capacity of intellect which can measure the heavens and the earth, that dexterity of hand which shapes and subjects the material world to its purposes,



those feelings glowing with the flame of universal charity, are all these gracious endowments, which in the human composition reflect the image of God, to lie waste like an uncultivated garden? Is it to love God with all the strength, and mind, and heart, when strength is turned into weakness, the reasoning powers are unexercised, and the affections are dried up in their source?

'We do not indeed deny, that this romantic piety was useful in taming a barbarous age to habits of peace and order. But we contend that, abstractedly considered, a rule of piety and morals is both redundant and deficient, which comprehends a rigid abstinence from things indifferent in themselves, and overlooks the obligation to real duties and active usefulness. The virtue enjoined by the precepts, and recommended by the example of our Lord, is a human virtue, growing out of the constitution of our nature and the relations of society; not extinguishing the passions, but regulating them; not a speculative metaphysical theory, but practicable in the daily intercourse of life; not affecting extremes which from their ostentation captivate the unthinking multitude, but moderate, consistent, begun in sincerity, and completed with steadiness.' pp. 118—121.

The extracts from Cyprian's treatise 'on Mortality' p. 267, 268, might be included in a selection of the Beauties of the Fathers.

" "My beloved brethren, we must consider, we must always  
 " bear in mind, that we have renounced the world, and that we  
 " pass our time of sojourning here as pilgrims and strangers. Let  
 " us look forward to that day, which assigns to each their proper  
 " habitation: who that dwells from home would not hasten to return  
 " to his country? Our country, so let us deem it, is paradise. There  
 " dear friends in great numbers expect us: there our fathers,  
 " brothers, sons, long for our arrival, a large and goodly company,  
 " enjoying their own immortality in security, and anxious now for  
 " our salvation. How great will be the mutual joy to them and  
 " to us in seeing and embracing each other! What will be the  
 " pleasures of those heavenly kingdoms without fear of dying, in  
 " eternal life! What perfect and perpetual felicity! There is the  
 " glorious band of Apostles: there the company of exulting prophets:  
 " there the innumerable army of martyrs, crowned with victory  
 " over trials and sufferings: there triumphant virgins: the pitiful  
 " of heart now recompensed with reward, who in food and benefac-  
 " tions to the poor formerly did the works of justice: and those who  
 " by keeping the Lord's precepts have laid up earthly possessions  
 " in the treasure-houses of heaven. To these, my beloved brethren,  
 " let us hasten with all avidity: let our Lord Christ see the fixed  
 " purpose of our mind and faith: he will give the more ample rewards  
 " of his glory to those who shew greater love to him.' "

The death of Cyprian is thus narrated.

'Let me conclude with an account of the martyrdom of St. Cyprian. A.D. 260, he had returned from exile, and lived in a garden near Carthage; when the persecution under Valerian began. It was

particularly directed against Christians of rank, whether laymen or ecclesiastics; and Cyprian was recommended by his friends to seek safety in flight. He was sought for, and carried in a chariot between two officers to a village called Sextus, six miles from Carthage, by the sea-side, where the Proconsul dwelt. He was guarded in a courteous manner, and his Christian friends passed the night in the street before his lodgings.

'The next morning he was carried before the Proconsul, who interrogated him, "Are you Thascius Cyprian?" "I am." Are "you he whom the Christians call their Bishop?" "I am." "Our Princes have ordered you to worship the Gods." "That I "will not do." "I pity your case; you would judge better to "consult you safety, and not to despise the Gods." "My strength "is Christ the Lord, whom I desire to serve for ever." "You must "then be an example to the rest, that by the shedding of your blood "they may learn their duty. Let Thascius Cyprian, who refuses to "sacrifice to the Gods, be put to death by the sword." "God be "praised," said the Martyr: and while they were leading him away, a multitude of people followed, and cried, "Let us die with our holy Bishop."

'The soldiers led him into a plain surrounded with trees, and many climbed up to the top of them to see him at a distance. Cyprian took off his mantle, and kneeling down, worshipped God: he gave money to the executioners, and himself bound a napkin over his own eyes: a Presbyter and Deacon tied his hands, and the Christians placed clothes to receive his blood. His head was then severed from his body.

'His biographer Pontius, who was also one of his Deacons, represents himself as wishing to have died with him; and as divided between the joy of his victorious martyrdom, and sorrow that himself was left behind.' pp. 160, 161

We were soon apprized of the object to which this review of the principal early Fathers is made subservient. In page 32, the author avows his intention 'of defending most important doctrines of our established Church against prevailing errors.' 'The Sacraments of the Church, and the regular ministration of the clergy,' are by him called 'the appointed means of grace' p. 216, and are the 'most important doctrines' for which he contends. He speaks with a kind of pious horror, of many who reject established forms and ceremonies, and deny the obligation of them upon their consciences, p. 215. At p. 45, he thus addresses his readers.

'In the present age, in which no bounds seem to be set to claims of liberty of conscience, it is deserving of the most serious consideration among Christians, that the chief topic insisted upon by the two Apostolical Fathers, Clement and Ignatius, is Church union; and the great object of their writings is to dissuade men from separating for slight pretences, from their lawful Pastors. We do not endeavour to persuade any to act so as to do violence to their con-



sciences ; but we wish to shew that it is the will of God that private opinion should, on many occasions, give way ; and that individuals, instead of arrogating a continual right of choosing and judging for themselves, should consider, that without some submission, there can, in great societies, be no union and concord, which are most acceptable in God's sight.'

In this paragraph there is much that requires explanation before its principle can be ascertained and established. In the dark ages which preceded the Reformation, there were many great societies in Britain, as there are now in Spain and Portugal, distinguished for 'union and concord,' but we should not be very ready to predicate of these that they were 'most acceptable in God's sight.' The 'union' which pleases him must be the 'concord' of enlightened and willing minds in his service ; but can this harmony exist separate from the 'right in individuals of choosing and judging for themselves ?' Is Mr. Collinson prepared to deny the right of individuals to choose and judge for themselves in religious matters, and to shew that this claim is a vain-glorious assumption ? Does he not perceive that the following questions, including subjects of the greatest importance, are involved in the above sentences, and must be solved before the nature and degree of that submission which is necessary to 'union and concord' can be understood ? What constitutes a Christian Church ? Who are lawful Pastors ? What is precisely the kind of relation which subsists between them and Christian societies, and what are the circumstances which may justly dissolve it ; or if it be assumed as indissoluble, on what ground does its inviolability rest ? On what occasions, and to what extent, should private opinion give way ? Who is to be the judge of differences which may arise in Christian Churches ? and how, in relation to these objects, and to every other principle of union or separation, is the will of God to be ascertained ? Mr. C. has omitted all discussion of these topics. We shall endeavour to supply this defect, and should we trespass upon the patience of our readers, we shall hope for their indulgence, as we cannot allow ourselves to overlook much of the contents of this volume, in which dissentients from the national Church are grossly misrepresented and aspersed ; and the most arbitrary high Church claims asserted. That we may not be suspected of injustice in stating Mr. C.'s sentiments, we shall give them in his own words.

'This common appellation (Protestant Dissenters) includes men who hold very different theological opinions ; most of which are plants of foreign extraction, and not natives of our soil. First, in order of time and in importance are the Presbyterians, or followers of Calvin. Their system of divinity has existed in England since the reign of Elizabeth : and its chief peculiarities are, in doctrine,

an assertion of divine absolute decrees ; and in discipline, a rejection of episcopal government.' p. 204.

' We may felicitate ourselves that the virulent opposition which formerly assailed prelatical power has abated : but in its place have sprung up opinions, which contain the seeds of still more extensive disunion, in the Church, and have a tendency to overthrow the order and function of the clergy altogether. This species of dissent may be traced to a foreign origin.' p. 213.

Mr. Collinson describes the Anabaptists of Westphalia ; and then remarks,—

' It is easy to perceive a resemblance between the leading features of the Anabaptists, and of the English Independents of the sixteenth century. Since that time the pernicious errors of Socinus have found many followers, who are said to be tolerated in the communion of modern Baptists.' p. 214.

' Many there are amongst us, under various denominations, who, like the German Anabaptists, from the plea of a devotion more spiritualized than ordinary, reject established forms and ceremonies, and deny the obligation of them upon their consciences. Under a supposition of their enjoying an extraordinary measure of divine inspiration, holy Scripture itself becomes of secondary importance in their eyes.' p. 215.

' The great and increasing evil in the Church at the present day is schism.' p. 225.

' The great existing defection from the Church may be traced to the criterion of salvation which is established in inward feelings and persuasion : and which, springing, as we have seen, from a foreign origin, has become a great characteristic distinction of many societies who differ widely from each other upon subordinate points. They all agree in disparaging human attainments, and the province of reason in religion : violent effusions of the feelings, and unbounded professions, are with them tests of sincerity, or rather of inspiration. They are for the most part people of little or no education, often of profligate habits in preceding life, but being regenerated, as they suppose, by the irresistible operation of the Holy Ghost, they deem an examination of their conduct superfluous.' ' They are washed with holy cleansing, they are renewed, they are sanctified. Who shall lay any thing to the charge of God's elect ?'—p. 226. ' In the balance of fanatical zeal, learning, virtue and education, weigh as chaff.' p. 227. ' This licentious exercise of private judgement is subversive of social order, decency and law.' p. 229. ' What waywardness and infatuation of mind, that men who agree in using the same language, the same laws, the same bible, should yet refuse to join the national worship of God.' p. 243.

There is more of the same kind in the volume. *Servetur ad imum.*

Such is the picture of the Protestant Dissenters drawn by the Bampton-Lecturer of 1813, and exhibited to the University



of Oxford and to the world ! but as he has not informed us who sat for the portrait we are at liberty to suppose that some imposition has been practised upon him ; or that the picture which he asserts is a striking likeness, is a fictitious representation, purely the creature of his own imagination. The exhibition, doubtless, will produce its intended effect on some of the ingenuous youth of Oxford, who, in future, will very carefully endeavour to avoid coming in contact with a Dissenter.—

‘ Hic niger est ; hunc tu, Romane, caveto.’

There may be others, however, who adopt another maxim ; ‘ prove all things, hold fast that which is good.’ Should any of these ask ‘ are these things so ?’ and wish to know what Dissenters really are, we shall endeavour to inform them. They know the maxim ‘ audi alteram partem,’ and we venture to say they will be repaid for the perusal of such works as ‘ Peirce’s Vindication of the Dissenting Brethren,’ and ‘ Towgood’s Letters.’ We can assure them too, notwithstanding Mr. Collinson’s frightful picture, that there are about 600 Baptist churches in England and Wales, which do not contain a single avowed Socinian ; and that there are Dissenters who are neither ignorant nor fanatical, and who, if asked for ‘ a reason of the hope that is in them,’ and for the grounds of their dissent, are very competent to give an answer—nor will it be necessary for inquirers, on this business, to go beyond the bounds of Oxford.

It cannot fail of exciting the surprise of every sensible person who is acquainted with the writings of the national Clergy in opposition to Dissenters, on observing their imperfect knowledge of a subject on which they undertake to read lectures ; and how ill-appointed they are for the service on which they venture. We recollect a Christian advocate by profession, in an official ‘ address to Methodists and other conscientious Dissenters,’ stumbling *in limine*, with the awkward confession that he could not say what constituted a Methodist, or in what respect Dissenters differ from each other. Mr. Collinson is, on this subject, in the same predicament with *Mr. Cockburn* : his ignorance is equally palpable, though he either has more prudence, or is less manly—he confesses nothing. Our readers will have perceived in the preceding quotations indubitable proofs not only of inaccuracy in Mr. Collinson’s statements—not only of want of candour towards men whose opinions are different from his own—but of the want of knowledge demanded by his subject—nor, culpable as is this deficiency, is it the worst feature of his book : it is calculated to

render persons obnoxious, not on account of immoralities, or improper demeanour, but on account of their worshipping the Divine Being in other places, and in another manner than the author allows. A man ought surely to furnish himself with the requisite information on any subject before he publishes upon it, and if the censuring of others be part of his plan, he should be doubly cautious in advancing his assertions. He who takes upon himself to condemn others, cannot, when his errors are detected, avail himself of the plea, that he was mistaken. Where the sources of information are easy of access, a writer has no excuse if he neglects them, and must be held responsible for the misrepresentations, which are found on the pages of his work. If Dissenters be made the subject of any publication, let their principles be fairly stated, and let their opponents adopt a better method of proceeding against them than substituting caricature for truth, and calumny for reasoning. In the account of Dissenters which Mr. Collinson has furnished, there is no discrimination: they are all equally irrational, governed by enthusiastical feeling and impulse; and are confounded together in one pernicious mass of error and folly. The charges brought forward against them are too general and too gross to be correct. Can he name the many societies, who, differing widely, from each other on subordinate points, 'all agree in disparaging human attainments'—'in whose eyes holy Scripture becomes of secondary importance'—and who 'deem an examination of their conduct superfluous?' Had these enormities been alledged against any particular class of Dissenters, they might have appeared plausible; or had they been insinuated against a few individuals in every Church of separation, they might have been accredited. With this limitation they will apply with as much propriety to members of the established Church as to Dissenting societies. But as they are preferred against Dissenters in general, we must inform the author that they want the support of truth; and we wish him to consider whether his conduct, in circulating accusations so groundless, may not expose him to the guilt incurred by violations of the commandment, 'Thou shalt not bear false witness against thy neighbour.' On the grounds of scriptural information, reverence for the word of God, sincere devotion, and moral deportment, Dissenters have nothing to fear from comparison with Churchmen. The theological opinions of those against whom Mr. Collinson inveighs are, we admit, 'not natives of our soil,' a character which belongs only to the druidical superstitions of remote ancestors; 'but are plants of foreign extraction.' They are of heavenly growth, and have been transplanted from Judea; though exotics



their virtues are unimpaired ; nourished by celestial dews, they preserve their vividness, and produce in full maturity the fruits of righteousness and peace.

‘ — non procellæ, non calor, non frigora  
Honore nudant frondium.’

We must complain of the disingenuous arts employed by writers like the author of this book, to depreciate Dissenters, and to affix a stigma to their very name. Why do they so frequently associate in their performances political with religious considerations, and represent dissentients from national establishments of religion as holding theological opinions ‘subversive of social order, decency, and law.’ Cannot they view the latter apart from the former, and perfectly distinct from every modification of civil government? We would ask those who are so fond of asserting the inseparable union of the polity of the established Church with the civil constitution of England, whether they believe that the founder of Christianity intended that, of all the forms of government adopted by states, it should be restricted to one of them? Christ’s kingdom is not of this world. Christian Churches may exist in all their purity under any, and every form of civil government—there is nothing restrictive in the gospel; it is communicated like the influences of the heavens for the benefit of all nations. Christianity is more ancient than the British constitution, and may survive it. Of the stability of the former we entertain no fear, divine power being engaged in its support: of the latter we say as Fra. Paolo, of Venice, *esto perpetua!* Cannot a man be a good subject in Britain unless he has been baptized according to the form in the book of common prayer? or is belief in the divine right of episcopacy necessary to ensure obedience to the constituted authorities of a state? Is subordination the fruit only of that polity? What, we ask, are the offences against decency produced by attachment to the principles of nonconformity? Do these dry up the charities and exhaust the sympathies of social life? The domestic circles of Dissenters exhibit harmony not inferior to that which may pervade the families of Churchmen—they are equally correct in the discharge of relative duties: and a village or a town is not the less peaceable because some of its inhabitants frequent the meeting-house. It is, we think worth remarking that the theological opinions of Dissenters are never, by this class of writers, accused of a tendency to support arbitrary rule, against which it is surely not less natural to feel horror, and to furnish cautions, than against the violation of that ‘social order’ towards which they feel so tremblingly alive. Dissenters, with

all their variety of theological opinions, never withhold the homage which is due to civil authority; they fail not in enlightened obedience to the laws. If Mr. Collinson means to affirm that national establishments of religion are the only pledges of good-will amongst men, and necessary to secure the tranquillity of society, he has not done wisely in making the state of the Christians during the first three centuries the subject of his work: Christianity was not then established by law; and we have yet to learn that the Christians of those ages were disobedient subjects, and promoters of domestic discord. Accusations of the kind, and to the extent of those made by these writers, can affect only their own characters. As they can have no force separate from their truth, and as the only proof of their truth is fact, a writer should be cautious in hazarding them, lest, in failing to substantiate them by evidence, the blow which he aims at others should recoil upon himself.

One of Mr. Collinson's objects in this review of the Fathers, is 'to ascertain the evidences of the inspiration of the Holy Ghost,' or more correctly, the proofs of divine influence, the evidences of true religion.

'Different tests, and criteria of sanctification have been proposed; as a communion with the Church of Rome, or an inward assurance and witness of the Holy Spirit, which a man feels within himself.' p. 236.

This he affirms is the test proposed by Protestant Dissenters:

'The criterion of salvation which is established in inward feelings and persuasion, has become a great characteristic of many societies, who differ widely from each other upon subordinate points.'

And he remarks with great complacency on the 'doctrines of our church,' as being in unison with the sentiments of the Fathers, and equally opposite to the 'arrogant pretensions of the Romanists,' and to the 'sentimental nonsense' of Dissenters, p. 238. If Mr. Collinson possessed that knowledge of Dissenters which is required by the subject of his work, he could not have written in this manner. If he be unacquainted with them, how can he answer it to his conscience thus to denounce numerous bodies of religionists, bearing a common appellation, as spurning the obligations of Christian morality? Dissenters have a standard by which they measure religious character different from that which, this writer asserts, is common amongst them. They do not 'exalt uncertain feelings,' and 'an undefined assurance of salvation,' into solid proof of divine illumination. The only criterion of sanctification established in their Churches, is the conformity



of the temper and conduct of men to the will of God, declared in the Scriptures: this is the qualification on which they insist as an indispensable requisite for communion with them.—‘He that doth righteousness is righteous.’ In the admission and application of this rule, Presbyterians and Independents, Baptists and Methodists are agreed. It is peculiarly unfortunate for this author that his assertions must be met by one uniform objection—they are not founded on truth.

Dissenters of every class (for there is no discrimination throughout the volume) are represented by the author as all agreeing to disparage human attainments, and estimating learning and education as they would estimate chaff. He had already described them as entertaining sentiments subversive of order, decency, and law: after this it was unnecessary to inform the reader that they are contemners of learning, a race of Goths and Vandals; for of what importance can it be to the interests of society that learning is retained where morality is discarded? Had Mr. Collinson represented Dissenting Ministers as deficient in solid learning, in classical erudition, and mathematical science,—often superficial and ostentatious in their acquirements; we should have found some difficulty in noticing this part of his work, and justice would have demanded large concessions from a Dissenting advocate. But they are now to be vindicated from the charge of despising all learning, between which and the reputation of literary eminence, there is a wide interval. We should, we confess, be glad to perceive more and better learning amongst Dissenting Ministers than they in general possess:—but they are not destitute of learning, nor is it despised by them; least of all is education excluded from their practical attentions. Dissenters, not less than Churchmen, are zealous patrons of education, and from an acquaintance with them, not inferior in accuracy and extent to Mr. C’s., we assert that the former possess intelligence which is entitled to respect, and that not any denomination of Christians more highly esteem the Bible, or are better acquainted with its contents. Without being suspected of depreciating sound learning, or of denying its utility to the Christian Minister, we think it is possible to give it such prominence in this connexion, as may exclude other and higher requisites essential to that office. That in the Clergy of the established Church there is a higher literary character than in the Ministers of Dissenting congregations, we readily concede. We question, however, whether in all the qualifications appropriate to their profession, the superiority of the former be so great, as to deprive the latter of a considerable share of reputation. Excluded from the great pub-

lic schools of the kingdom, and from the Universities, Dissenters enjoy not the advantages afforded by those seats of learning and science, nor in their seminaries are the pupils furnished with those stimulants, which provoke to laudable emulation, and lead on to eminent success. There are, besides, circumstances, quite separate from the contempt of 'human attainments,' which are unfavourable to the extensive cultivation of literature amongst Dissenters. This is not the place to explain them; but we must be permitted to express our wish for their removal, and to recommend to every Minister and to every student, the combination of piety and learning, as the great instruments of utility in their sacred calling. An expositor of the Scriptures cannot be considered as possessed of the full qualifications for that office, if he be unacquainted with the languages in which they were originally communicated, and in which we still retain them. He must see with other eyes, and, on many important questions, must be incapable of deciding on the correctness or probability of interpretations which may be offered to his judgement. It would be an anomaly in courts of judicature, were the expounders of the laws incapable of inspecting the original documents in which they are contained. It ought to be remembered, however, that there are cases in which serious persons may, without literary attainments, essentially promote the interests of religion. Many sleep, and must be awakened from a state of moral insensibility: in this service the unlearned, (we do not mean the ignorant,) may be the instruments of incalculable utility. We are not Methodists, but we most sincerely rejoice in contemplating the changes which have been produced by the blessing of God on the labours of many of their preachers to whom *hic, hæc, hoc*, were unintelligible. We are perfectly acquainted with the author's neighbourhood, and beg him seriously to consider whether it be not better, in every respect, that the attention of the numerous colliers in that vicinity should be excited to eternal objects by the preaching of Methodists, than that they should be 'as the beasts that perish.' The habits of many of them will amply prove that the ale-house and the fields have been well exchanged for the Methodist chapel. Should Mr. Collinson again write concerning Protestant Dissenting Ministers, we would advise him to consult some person who is better acquainted with them than himself, and he will be informed that there are amongst them men, whose learning and eloquence would do honour to any Church.

Mr. Collinson attributes every error in discipline to 'a systematic contempt of the office and order of the clergy;'



which he informs us, is itself 'the most material and dangerous error' p. 220, and which he denounces as a prominent iniquity of Dissenters. It is superstition to neglect the sacraments of the church and the regular ministration of the clergy, p. 216. and 'all attempts to disparage the appointed means of grace, baptism, and the clerical function,' are resisted as innovations, p. 217. We can assure him that there is no system of this kind amongst Dissenters. Respect is quite a separate thing from either presbyterianism or episcopacy; it is the result of personal worth combined with the faithful discharge of professional duties. Ministers of this description will never be the objects of contempt, much less of 'systematic contempt.' We could refer to many instances in the established Church of the union of personal piety and ministerial fidelity, the basis of a reputation of the highest order. Of the manner in which Dissenters regard a character of this kind, the world has lately been presented with a noble specimen. If contempt, in any case, be the disposition with which the national Clergy are viewed, it must be the consequence of their personal deficiencies in Christian requisites, or of indifference and neglect in relation to their official duties. If they be without seriousness—if they be the patrons of amusements—if they be profane—if they themselves treat with levity or contempt the objects and the institutions of revealed religion—is it astonishing that they should fail in securing the affection and esteem of mankind? In these cases the causes of contempt are not latent;—no wonder need be expressed as though some strange thing had happened;—they are the authors of their own dishonour:—'Do men gather grapes of thistles?' On this subject let men of real piety within the Church be the judges—the determination may be very safely left with them. If 'contempt of the office and order of the clergy' be supposed to exist in any alarming degree, we beg to suggest the propriety of inquiring into the causes by which it has been produced: they will be found, we are persuaded, to have their origin in other circumstances than the opinions and practice of Protestant Dissenters.

*(To be concluded in our next Number.)*

Art. IV.—*The Ponderer, a Series of Essays ; Biographical, Literary, Moral, and Critical.* By the Rev. John Evans, Author of an Oration on the Tendency of the Doctrine of Philosophical Necessity, and Master of the Academy, Lower Park-row, Bristol, 12mo. pp. 207. Price 6s. Longman and Co.; and Norton, Sheppard, Barry, &c. &c. Bristol, 1812.

THIS Essayist professes never to have been pleased with his designation; and it was retained, on the republication of the pieces in a collective form, because to have changed it 'would have manifested an anxiety concerning that which in reality is of no importance.' A good reason, certainly; but nevertheless, another reason must have had nearly the same operation, though this had not been thought of; for where was another title, not previously employed, to have been found? It is a very strong indication how busy we have been about literature in this country, that a language of extraordinary copiousness, and rich in synonymes, has scarcely one unoccupied term left, that is even tolerably fit to stand as a distinctive denomination at the head of a new assemblage of miscellaneous essays. The great patriarch, the *Tatler*, could never dream of a posterity so numerous as to be thus driven at last to the most desperate shifts for names for the ever multiplying tribe. Perhaps, could he have foreseen their number and quality, he might have given some sarcastic hint, with respect to some of the more remote of these descendants, that it would not so very much signify what names they were forced to be content with, or whether they could get any at all.

The essays in the present volume, in number thirty-five, were originally published in the *Bristol Mercury*. 'The approbation expressed of them,' says the author, 'by a few individuals whose opinion he values, has induced him to submit them to the public in a collected form; and he now awaits its decision, to ascertain how far their opinion was dictated by the partiality of friendship.'

We think it would not be greatly wrong to lay it down as a general rule of prudence, that no man should publish on the strength of the professed opinions of his friends. Between their partiality that will naturally judge too favourably, and the insincerity—or call it politeness—that will pronounce more favourably even than they judge, how is it possible for him to have a more delusive sanction?—unless he imagines that in *his* friends, just *his* friends of all mankind, it is quite impossible that kindness should fail to be accompanied by the clearest discernment, and the most courageous honesty. If he really has



come into possession of such friends, it would not be amiss for him to consider whether his good fortune does not exceed his merits; for let him question himself whether *he* would be capable of manifesting this faithful honesty of friendship towards a person whose feelings, sensitive and irritable to excess from eagerness to shine as an author, he was reluctant to mortify, though decidedly of opinion that it would be a wiser proceeding for this ambitious friend to consign his compositions to the same chest, that may contain his first school exercises in writing and grammar, than to attempt forcing them into notoriety through the press. Would he unequivocally intimate his opinion, at the hazard of losing his friend? And if he would not himself practise such virtue, he really should examine carefully the foundation of his so charitable conviction that his friends are so much more conscientious than himself, as that he may be perfectly sure of having their approbation for following their advice. He ought to cast an inquisitive look round on the natural and moral world, to make himself quite certain that this is the age of prodigies, before he assumes that men ardent for literary fame can have friends that will dissuade them from the press;—not to notice that it would be another and perhaps still greater prodigy, if the persons so dissuaded should long retain their friendship for the persons so dissuading.

If a maker of compositions cannot fully rely on his own judgement, the best expedient would perhaps be to contrive to obtain the opinion of some person known to excel in criticism, and who is either a stranger to the author, or, at least, does not know nor suspect whose work it is of which his opinion is requested.

But it is time to say that we do not mean to apply the full force of these remarks to the author of the *Ponderer*, or to the friends whose judgement, it seems, has had so much weight with him. Those friends may not, very possibly, be much more honest than the generality of the friends of authors, but the test of their virtue must be acknowledged not to have been, in the present instance, very severe. Though *we* may be inclined to think it was enough for most of these papers to have had one public appearance, it is easy to believe that, under the influence of a little personal partiality to the writer, several intelligent persons might, without insincerity, express directly or by assent, an opinion in favour of their republication.

The subjects of the essays, too many for enumeration, are moral, literary, biographical, and antiquarian. Perhaps the biographical sketches are the most adapted to please, particularly that of the interesting youth of promise W. I. Roberts. The author's justice and candour are advantageously displayed

in the memoir of the late very highly respectable Dr. Caleb Evans. We are less satisfied with the account of the memorable John Henderson, one of the most extraordinary of human beings, according to the unanimous representation of all who knew him best, and were best qualified to judge; a man never to be recalled to thought by those who delight to contemplate a prodigious proportion of mind inhabiting one person, without deep regret both for his having neglected to give to the world what such a mind owed to it, and for the fatal cause that contributed to make its stay in the world so short. Mr. Evans's notice will give but a very inadequate idea of that most original and wonderful intelligence. It refers the reader, however, to the only description that has done justice to the subject, the extremely interesting sketches of Henderson, with a monody on his death, written many years since by Mr. Cottle, who had the enviable advantage and luxury of a familiar personal acquaintance with him, and the pathetic, and pensive, and revering spirit of whose memorial, may serve to shew what a power of enchantment there was in the soul of Henderson.

There is one paper of observations on the talents and character of Chatterton, in extenuation of whose faults, with all possible sentiments of forbearance towards that unhappy genius, we find it quite impracticable to go Mr. Evans's length; nor can we assent to the concluding part of the assertion that, 'With the exception of the last act of his life, which no circumstances can justify, and no sophistry palliate, his character combined much to excite respect and pity, but *nothing* to call forth indignation.' Toward the end of the paper, the author's apology for Chatterton changes into a fierce attack on those who have presumed to censure him; and runs into that strain of bad morality so commonly adopted by persons who think it will appear fine and intellectual to affect a violent idolatry for genius, in spite of whatever principles or passions may have misdirected or debased it.

'The only crime with which calumny could charge him was melancholy, or that consciousness of superiority, which however misnamed by Envy, or reproached by canting Hypocrisy, is inseparable from genius. Of the speculative errors of an uneducated youth, tinged as they were by the dark shades of his own despondency; but probably originating in the same morbid melancholy which made Johnson superstitious, let those be rigid censors, who consider doubt as a high misdemeanour, and a departure from popular creeds the worst of crimes. To the soul of sensibility the very errors of genius are sacred; but the wretched moles who rake among its ashes, and take a barbarous pleasure in exposing its errors to the vulgar



gaze, justly merit the contempt of which they are the subjects ; and are amply punished by the grovelling dulness which condemns them to perpetual obscurity.'

Consistent enough with this, however at variance with the proper sobriety and faith of a Christian minister and tutor, are the puerility and heathenism of the apostrophe which immediately follows, and closes the paper.

'Accept then, much-injured shade! accept the humble offering which I present thee, from the contemplation of thy splendid talents and transcendent abilities!—Why have the admirers of genius delayed to soothe thy perturbed ghost by a tablet sacred to the recollection of thy excellencies?—How dear would be the consecrated spot to every mind susceptible of the pleasures of poesy!—To thy reputation it is acknowledged that 'the storied urn or animated bust,' is unnecessary, because that shall endure as long as veneration for genius shall constitute an amiable quality inseparable from superior minds; but a tablet inscribed with thy name might be made the means of transmitting a lesson to posterity, and save some future Chatterton from despair.' p. 157.

If there were any use in wondering, we might indulge that sentiment a long time at the deliberate *republication* of such folly as this, by a teacher, as the prefix to his name implies, and we are to presume, a sincere teacher, of the Christian religion.

Two papers are occupied with sketches biographical and moral of two persons in point of name fictitious; how far real persons are described under the character of Mrs. Donville and her son, we do not know. Supposing the description to be that of real persons, and a real course of action, (and there are some expressions which would seem to intimate as much,) it would be not less valuable than pleasing. It represents a mother left a widow in very early life, with a son and daughter, with hardly any friends, and with a humble pecuniary competency; so humble as to preclude all possibility or thought of obtaining a complete education for her children by the usual means. But she was resolved that their education should be liberal nevertheless, and that it should be substantially the same to both. She adopted decisively such a plan of life as should reduce her expenses within her income; entered immediately on a resolute system of study for the acquisition of that knowledge which she was determined her children should have the advantage of possessing; made a respectable proficiency in the learned languages, and in several of the sciences; and all the while prosecuted, with invincible and successful perseverance, the labour of leading on her pupils in the same tracks so recently explored for the first time by herself. 'Her own progress,

and that of her pupils, exceeded even her most sanguine expectations ; and as she had herself so recently experienced the difficulties of acquisition, she was peculiarly qualified to remove them ; for in this extraordinary course of education, it frequently occurred that the preceptress acquired the morning's lesson by an application protracted from the preceding evening till midnight.' If all this is a description of a matter of fact, we wish the author had explicitly said so, it is so singularly pleasing an exhibition of a most meritorious energy. The matured character and opinions of the man who was formed in this school, and whom the author speaks of as his friend, are displayed at considerable length, as an example of highly disciplined talent, moral worth, and philosophical religion. In politics, George Donville is represented as moderate, and totally independent of parties : but certainly he is much more under the influence of superstition, in his partiality for the British Constitution, than in any other of his opinions and preferences ; for we are told that, 'To the Constitution he is ardently attached, from an attentive study of its excellencies, *as well as an accurate knowledge of its defects.*' This appears to go even beyond Burke's assumption of it as a merit in the English, that they love and hold fast their prejudices *because they are prejudices.*

One opinion on which Donville is represented as resting peculiar emphasis, and which in another place, the author avows to be also his own, would be difficult perhaps to be refuted from history ; namely, that, speaking generally, no form of government, however apparently perfect in theory, will be good in practical operation,—and that no alterations of a defective or corrupt one, though conceded to the utmost claim of the most zealous reformist, will render it good in effect—but just so far as the community governed is enlightened and virtuous. But what a grievous and opprobrious truth, if it be a truth, this is ! What is it but saying, that what should, according to the right order of things, have been the best, has actually been the worst part of human society ? That what ought to have led on to wisdom and goodness, with a zeal continually ready to go, in the opinion of the main body, a little too fast and too far in advance, should have been, on the contrary, generally a dead weight for it to drag behind, to describe it in the most moderate terms, but often a positive and obstinate counteracting force ? It is indeed most melancholy to reflect what *might* have been done for mankind under the reverse of this state of things. It is melancholy even to reflect on those bright, short, rare instances, in which Providence has vouchsafed such a reverse to mankind ; to go back in thought to the Alfreds, the Fourth



Henrys, the Regent Murrays, the Washingtons.—But there is something better to be done than to mourn and despond. If, it be true as a general rule, that nations will never be well governed till they shall deserve to be so, by possessing an intelligence and a moral respectability which shall enforce authoritatively their demand to be so, it should be an additional stimulus to the zeal and industry of all who are desirous, by means of extended education and whatever other expedients, of raising from its degradation the intellectual and moral state of mankind. And to this point George Donville is represented as exceedingly zealous to direct the projecting speculation and the energy of political reformers, that they may secure two grand advantages by one process.

In pursuance of this principle, that good government is a blessing which none but enlightened communities have any reason to expect, the *Ponderer* strongly insists, in a paper expressly on the subject, that the science of politics should be made an essential part of liberal education; meaning, he says, by political science, something very different from what can be learnt from newspapers, and the warfare of parties. The study, commencing with some elementary work, is to be prosecuted through the writings of Hobbes, Locke, Blackstone, and De Lolme.

Several essays were contributed by correspondents; and it is with great excess of politeness, we think, that the *Ponderer* regrets receiving no further communications from one of them, who had sent him a paper against literary forgery, in which is to be found such wretched stuff as this; ‘could this dangerous and pernicious doctrine but once be generally entertained, . . . the chaster beauties of historic truth, now emanating from its motley garb, would again sink, encircled by the meretricious, though luxuriant ornaments of inventive fiction, and the lamp of science be eclipsed by the stronger glare of error and incertitude.’ ‘The page of Anniius was referred to as sufficiently decisive, and his fanciful ebullitions were adopted as the acme of probity and truth.’—‘Still plunges us deeper in the morasses of aberration, and leads us still further within the labyrinth and mazy paths of delusion.’ This paper contains one sentence so constructed, (whether with deliberate intention or not, we do not know,) as to assent to the insinuation said to have been made, that Jesus Christ countenanced imposture.

The author is much more indebted to another correspondent, who has furnished, in separate papers, pleasing descriptions of Brockley-Coombe, a beautiful glen in Somersetshire, about

nine miles from Bristol, and the celebrated Dargle, with some other picturesque scenes, in the county of Wicklow.

There are several rather entertaining papers relating to matters of what may be termed modern antiquity, written, indeed, not as an exercise of antiquarian research, but as an indulgence of antiquarian taste. One of them, however, goes back to ancient Greece and Rome. The most remarkable thing about it is, that it appears to have been written by a polytheist; for the following sentence seems to be uttered simply in the writer's own person, and with perfect seriousness: 'In fact, an accomplished Roman was an object which the Gods would admire, and mortals must venerate.' It is not clear whether this essay is from the pen of the principal writer of the work.

Various points, of the philosophy of the human mind, education, and general morality, are cursorily touched. Genius is a favourite subject, both of formal consideration and of complacent and almost religious allusion. In regard to its nature, the author fully acquiesces in Johnson's definition or description;—'a mind of great general powers accidentally determined to some particular direction.' He appears much more confident than any man can shew good reason for being, in the notion, that genius and all other intellectual and moral distinctions, and indeed all mental superiority, are created by the operation of the circumstances in which the individuals have respectively been placed. That 'man is the creature of habit and association,' is declared to us again and again; but without any such explanation as to enable us even to understand clearly what the proposition means. But whether intelligible or obscure, true or false, it is right, at all events, in its application, when it is turned into an argument for wisdom and diligence in the office of education. Among the writers on education, he prefers Miss Hamilton to the Edgeworths, and, by a much greater degree, to Mrs. H. More, whose religious opinions he considers as nearly annihilating the value of her works. His own theological tenets are not very formally brought out, though not withheld with any disingenuous design: the intimations are quite clear, that he is among the most advanced proficient in the Socinian school. The obligations to Christianity are reduced to the smallest amount possible, and how small that is, may be seen in the paper on the Perfectibility of the human species, in which science appears as the chief operator of a predicted improvement of mankind so vast, as actually to leave no further improvement desirable; and also in a variety of passages, in which the safety and the felicity of the human creature, here and hereafter, are effected with all imaginable ease by a philosophical machinery. In



a curious essay on the advantages resulting from the appointment of Death, that solemn appointment is, with the most easy air of assurance, denied to be of the nature of punishment.

On the whole, we are disposed to think that these essays, with the exception of a few, and especially the account of Mrs. Donville, if it is not fictitious, should have been left to a perpetual slumber in the journal in which they first appeared. In point of execution, they seem to betray great juvenility, though they manifest the germs of good sense and taste, which a long and patient cultivation may bring to a state capable of producing something much more worthy of public attention. As to the religious sentiments, however, we fear their maturest state will be only the ripeness of those apples, which travellers of former times professed to find on the shores of the Dead Sea.

Art. V.—*A general Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions, of the Samaritan Pentateuch, and of the Chaldee Paraphrases.* By the Rev. George Hamilton, Rector of Killermogh. pp. 197. Dublin, Johnson; London, Ogles, Duncan, and Cochran, 1814. 7s. 6d.

**I**N assigning to different classes of writers their appropriate stations in the rank of literary precedency, the highest place seems justly due to the authors who have contributed to the general stock of knowledge, what is original; next to these may be placed those whose labours have been devoted to compilation, but who, by deep and unwearied research, have drawn their materials from the purest sources of information; the third place we think may justly be ceded to that class of authors who, without having added much that is new, have judiciously extracted from what has offered itself to their hands, and have arranged it in an improved form.

However inferior, in general estimation, the labours of this last class may be held, they are by no means to be disparaged. It not unfrequently happens, that where talent and habits of close investigation have eminently prevailed, there has existed a material failure in the mode of communicating the result of such investigation. Great merit, therefore, is due to that patient assiduity which has been exercised in gleaning the valuable information scattered through many an unwieldy volume, selecting the useful, compressing the diffuse, and presenting them to the world in a clear and luminous arrangement.

Among useful compilations, a respectable place may be allotted to the work that now engages our attention, of which the object is to present in a concise form, for the use of students, the author's observations, during a course of attentive reading, on various branches of sacred literature; viz. Biblical Criticism,

the Hebrew text of the Old Testament, Jewish Comments, and some ancient versions. A short extract from the preface will give a clear statement of the design of this work.

‘The learned Reader will here find little that is new, but as the works to which the writer has had recourse, are too scarce and high priced to be generally known, he thought he might assist the progress of the Biblical Student, if by extracting from some works that are rare, and by collecting what is scattered through others that are voluminous, he were to digest under a new arrangement the sentiments of those writers, both ancient and modern, who are considered as the ablest discussers of the different subjects; and thus lay before him, in an English dress, the substance of several valuable treatises on topics closely connected with the interesting pursuits of sacred Literature.’

The work itself being little more than a compendium, will not admit of a minute analysis, and we shall content ourselves with giving a brief account of the subjects of which it treats.

After some introductory remarks on the utility of studying the Old Testament, in its original language, the author proceeds to consider the origin of the term Hebrew, and the antiquity of that language; giving a brief statement of the arguments urged in favour of its being the primeval dialect. Although that distinguished orientalist, Sir William Jones, supposed the original language of mankind to have been lost, the arguments adduced in favour of Hebrew's being that language, are not destitute of some degree of probability, nor are they unworthy of attention.

The second chapter treats of the original characters of the Hebrew language, and the controversy concerning the vowel points.

Whether the Old Testament was originally written in the present character, or in that which is now called the Samaritan, and exchanged by Ezra, for the Chaldee, which has ever since been in common use, has long been a subject of controversy. The latter opinion now generally prevails. A more important inquiry is that concerning the antiquity and authority of the vowel points. A diversity of sentiments still prevails among Hebrew scholars on this particular, some, but very few, maintaining that their use is coeval with the language itself; others attributing them to Ezra; while a third class assigns them no higher origin than the time of the Massoretes of the school of Tiberias. Our Author briefly states the arguments urged by the opposite parties, but himself adopts the opinion of the latter class, yet without rejecting the points as of no service or importance. On the judgement that may justly be formed of their utility, while divine authority is not attributed to them, the following short extract may be very satisfactory.



‘ But, although these arguments against the points should lead us to refuse their claim to antiquity and to divine authority, they are not to be deemed useless; on the contrary, they are of great use in a critical point of view, for pointed copies of the Old Testament teach us in what manner the Jewish critics understood passages, where words of doubtful signification occurred, and furnish us with the views they entertained of the text.’

In the third and fourth chapters are considered the various readings of the Hebrew Bible, and the question relative to the integrity of the present text.

The writings which have descended to us through successive copies repeatedly transcribed, independently of any designed interpolations, are unavoidably subject to errors, arising from the infirmities of transcribers. It is well known that the text of the Greek Testament is not free from these effects. The collation of various MSS., and a comparison of ancient versions and quotations, refute every supposition of the absolute purity of the common printed Hebrew text, or of that of any other ancient book. That it would have required a succession of miracles to have preserved it free from error, through its various transcriptions, we admit; but we think the remarks of our author, on this head, very judicious and satisfactory. After a fair investigation of the question, he observes: ‘ We may fairly conclude that our original Hebrew text, though injured by the mistakes of transcribers, is, notwithstanding, substantially authentic; and, in all matters of importance, to be relied on as the unerring word of God.’ p. 68.

The fifth chapter is devoted to the Rabbinical notes on the Old Testament, in which we have a useful account of these laborious, but, generally speaking, trifling works.

The Septuagint version is next considered, and the various accounts transmitted of its origin, are stated at some length, of which the most probable seems to be, ‘ That this version was made at Alexandria, by different persons, and at different times, as the exigences of the Jewish Church in that place required.’ Vide Bishop Lowth’s preliminary Dissertation, prefixed to his translation of Isaiah. But whatever opinion may be entertained of its origin, its high importance to the Biblical student is unquestionable.

To prevent this article from extending to a length disproportionate to the volume which forms the subject of it, we must pass over the remaining chapters, merely stating that they are devoted to the consideration of the Vulgate or ancient Latin version, the Samaritan Pentateuch, and the Targums or Chaldee Paraphrases. The tenth and last chapter contains a list of the authors whose works have been consulted in forming this compilation.

From this summary view of the contents of this little volume, its plan, and the nature of the information it contains, will be sufficiently apparent to our readers. We are happy to add, that its general execution is highly creditable to the author's industry and judgement, and we cheerfully recommend it to that class of students for whose use it was chiefly designed.

We consider it, however, as deficient, in having no index, nor even a table of contents; we trust Mr. Hamilton will have an opportunity, in a new edition, of supplying these omissions, as well as of correcting some typographical errors which we have perceived, especially in the Greek words that occur.

A second part also *might* be added, with great advantage to the young student, exhibiting a list of the most important and useful editions of the Hebrew Bible, the most valuable Lexicons and Grammars, and other helps, tending to facilitate the acquisition of this interesting language; and also with some account of the labours of Lowth, Newcome, Blayney, and other writers, whose studies have been usefully directed to the illustration of the Hebrew Scriptures.

We gladly hail every opportunity of calling the attention of scholars, and more particularly of ministers, to the critical study of the sacred writings. It opens a wide field of research, and requires much labour and assiduity; but it deserves, and will repay every exertion. We must at the same time add, that criticism, even when employed on this most interesting of subjects, should be considered only as an important *means* to a still more important *end*, a saving and practical knowledge of the word of God, and an increased aptness in communicating, through the divine blessing, that knowledge to others. Some suitable remarks of this nature, with which our Author has closed his introduction, shall also form the conclusion of this article.

‘ Having thus spoken of the utility of an acquaintance with the subjects of this Work, I would offer a few remarks on the general subject of Biblical Criticism, and beg to remind the reader, that many, in pursuing their critical researches, seem to have forgotten, that the Sacred Text was given for the sole purpose of *making us wise unto salvation*, and that all knowledge which does not lead us to the love of God, or establish us in it, may *puff up*, but cannot *edify*. This caution is the more necessary, because many modern works afford convincing proof, that a man may have the sharpest sight to discern every peculiarity of language, every supposed or real mistake in the transcribing, and every undesigned coincidence in the expressions of the sacred writers, and yet be blind, totally blind, to that which constitutes *the glory that excelleth*, the display they make of the Divine Perfections in blending together Mercy and Truth, harmonizing all the Attributes of God, and teaching how he may be JUST, AND THE JUSTIFIER OF HIM WHICH BELIEVETH IN JESUS.



Art. VI. *Spain Delivered*, a Poem, in two Cantos; and other Poems. By Preston Fitzgerald, Esq., Author of "the Spaniard." cr. 8vo. pp. 100. Price 6s. J. J. Stockdale, 1813.

Art. VII. *Emancipation*, a Poem. By Robert Dornan, Esq., 8vo. pp. 100. Price 5s. J. J. Stockdale, 1814.

WE have not lived so long in the world, without discovering that there is hardly any subject 'about and about,' which it requires no genius to say a vast deal. The two subjects of these articles, are remarkably prolific; and, even supposing there should be any person so dull, as not to be able to write off one or two hundred pages about either of them, he has only to step into the first coffee-house he passes, and listen to the conversation of the first company he sees there. Whether this was the plan adopted by our two authors, we know not: at all events, they have had the good fortune to write two books, and we, the ill fortune, we were going to say, to read them.

Now, because they may possibly imagine, that they have produced two *poems*, we shall just beg leave to state, how far a man may go, and how much he may do, without writing poetry. In the first place, he may, as we hinted before, say a great deal upon any subject;—for instance, on the subject of 'Spain Delivered,' he may relate the course of Lord Wellington's victories; how he advanced here, retreated there, killed so many Frenchmen in this place, took so many prisoners in that, stormed this fort, blockaded that;—he may go on thus, page after page, in prose or in verse, and yet produce no poetry. In the next place, he may ransack his graduses and dictionaries, and rule-books, for figures and phrases; e. g. instead of saying, that armies are contending at the bottom of a hill, he may use a metaphor, and say, that 'round its base the war-clouds roll;' instead of talking of the blessings of a peace, he may choose to personify and talk of 'the sway of *soft-eyed peace*;' then he may introduce a simile, and compare Lord Wellington and Marshal Marmont, to a lion and a tyger;—he may use all these figures, in prose or in verse, and yet produce no poetry. Lastly, he may 'measure out his syllables' into lines of seven, eight, or ten syllables each, he may search out for rhymes, and find that round and ground, plain and vain, fell and dell, rhyme together;—and then he will have the gratification of having written *verse*;—but still no poetry.

We shall not apply our remarks. That our two authors have written verse, we will venture to say, whether poetry, we shall leave our readers to judge.

‘ Restored, at length, to victory’s course,  
 Wisdom and valor feel their force,  
 And, in the race of glory, gain  
 Great Talavera’s well-fought plain!  
 There long the strife of battle raged,  
 Till Wellesley won the hope he gaged—  
 To break th’ Usurper’s blood-stain’d brand,  
 And bruise the sceptre in his hand!  
 But cease that strain, nor risk thy flight  
 Too far in that advent’rous lay;  
 A stronger wing has scaled the height,  
 And blazed the triumph of that trophied day!

*Spain Delivered, p. 12.*

‘ Gem of unsullied lustre, thou,—  
 Though vengeance draws her sabled bow;  
 Though justice drops her t’rific sword,  
 And murder waits th’ too ready word;  
 Though patriots their life-blood pour,  
 Or seek the trans-atlantic shore,  
 From home, by penal edicts, driven;  
 To other chiefs and statesmen given,  
 Behold! in dread array they stand,  
 The bulwark of a foreign land:

*Emancipation, p. 16, 17.*

---

Art. VIII. *Visits of Mercy*; being the Journal of the stated Preacher to the Hospital and Almshouse in the city of New York, 1811. By the Rev. E. S. Ely, of New York. New York printed. London re-printed. 12mo. pp. 252. price 4s. Williams and Son. 1813.

**T**HERE are but few persons in the present day, who refuse to admire Christianity, so far as it respects its general theory. The great majority admit that its morality is pure; and that the observance of its precepts is eminently calculated to bring glory to God, and to promote the happiness of man. But when they are urged to bring into practice the doctrines which, contemplated from a distance, approved themselves lovely and engaging, immediately they seem to undergo a sudden transformation; they are divested of their attractions, their beauty is departed, they are esteemed mean and repulsive, nay, by many, even degrading.

Should a person whose mind is in a state of morbid sensibility, having been enervated by a course of reading unhappily directed to tales of love and honour, falsely so called, accidentally open a bible, and glance at this passage,—‘ Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world,’—little conscious of the comprehensiveness of



this beautiful and striking passage, he might, probably, in the first emotion of his feelings, form a determination to search out misery, and to administer to it consolation and relief. So much, indeed, may he have become the creature of *sentiment* as to feel himself impelled to execute his designs: yet can we harbour a doubt that the first sight of loathsome and miserable wretchedness would banish from his mind every thought of prosecuting schemes founded on so slight a principle; and send him back to *ideal* scenes for that interesting distress which is rarely to be found in the realities of human misery?

Poverty, in its genuine appearance, is not to be endured by a nature so refined. Would the sufferers hope to engage his compassion, they must be well grouped, their attitudes must be picturesque, their cottage covered with ivy, and the windows entwined with jessamine, while the interior presents nothing unsightly. The 'fatherless' must be collected into an enchanting circle, their countenances marked with an expression of pathetic sweetness;—the 'widow' must be seen extending her arms over them, her knees bent, and her eyes suffused with tears, raised towards heaven;—these are scenes which will engage his whole attention,—that will excite his warmest feelings.

Even among those (a large proportion of mankind, we would hope) who are actuated by more generous, more just feelings, how few can be found who will subject themselves habitually to visiting the abodes of sickness and want. Is there in human nature, abstractedly considered, a principle or passion capable of producing a *constant* endurance of all that is revolting to the feelings, and offensive to the senses? Surely, nothing but an ardent zeal for the glory of God can induce a habit of self-denial so sublime. No inferior principle can inspire that energy of soul which elevated the Apostle, when, with a burst of eloquence, he exclaimed, 'Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or péril, or the sword?'

The following quotation from Dr. Millerdole's recommendation of this interesting little work, will explain the occasion of its being written.

'The Almshouse and Hospital of this City (New York) were previously to the year 1810, in a very destitute situation, in point of Gospel privileges. The attention of the religious public has for some time past, been called to this subject by the Rev. Ezra Stiles Ely, a member of the Presbytery of New York. In June, 1810, he began to preach at the Almshouse, and in the month of October, of the same year, in the Hospital. In November following, a form of subscription was drafted and subscribed by a number of individuals, who were principally of the Presbyterian or Dutch communion of

this City, for the maintenance of the gospel in those places. Mr. Ely was retained as their stated preacher, and has laboured in the charge assigned him, from that time to the present, with approved ability and indefatigable zeal. Of the nature and success of his labours, some estimate may be formed from the interesting journal contained in this book. These documents prove their author to have taken a deep interest in his work. They prove also, with overwhelming conviction, the importance of missionary labour, in those asylums of wretchedness and woe, with which he has been conversant.'

Respecting his entire disinterestedness, the Doctor goes on to say,

"Solely dependant on a precarious subscription which he has now entirely relinquished, his receipts have never exceeded the necessary support of a single man."

This is indeed a servant worthy of his divine Master. To give our readers a further idea of the ardent zeal which impelled him onward in the prosecution of his glorious object, we select what follows in his own words.

'Had an enemy seen me to night, he could not have wished me a more unpleasant situation than I had; or a friend to Jesus, he could not have desired a better employment than I found in the Almshouse. The ward of blind people was crowded, and many who sought to enter were unable. The room was warm and the atmosphere odious; but since our Master stooped to the meanest condition, yea, endured the hardest fare, how could ministers retreat until they had delivered their message? The singing was animated, and the attention of the hearers compensated for the want of wholesome air.'

p. 79.

'A few days after, he requested to see me, when I had been preaching and praying with other sick persons. Such was my fatigue, and indisposition of body, that I excused myself for that time; but the next morning I found that he died, while expressing a wish that I were present to pray for him. This is the only instance in which I have excused myself from any unpleasant duty of this kind; and, although I cannot severely censure myself, because I really was ill, yet I think it will be the last. If I can stand and speak, I am resolved to pray with dying sinners, who request me to lead their devotion.'

p. 90.

'Should one soul be saved in the course of a year's service, I shall be compensated, and those benevolent persons who contribute to my support will not lose their reward.'

p. 20.

'It is more painful to ask than to bestow, I have found by experience; and witness, angels, if ever I beg a cent in any other name than that of the Lord Jesus Christ. Had he not been poor, one might be ashamed of poverty; but for him a Christian can beg, without deeming it a degradation.'

p. 37.

We shall now give a few promiscuous passages, and regret that we have room but for few.



‘ From this place I went to the abode of those maiden females, who befriended the sick soldier. I raised the outer cellar-door, and knocked upon the inner, which opened into their abode. A feeble, hollow voice said, “Come in.” I descended, but on entering saw no person. Something like a coverlet was suspended, as a curtain, to divide the cellar into a kitchen and bed-room. The sick woman drew this curtain to behold her visitor. “What! are you alone?” “Yes alone; but not alone neither.” She stretched forth her hand, and after a few convulsive straggles with the enemy at her vitals, said, “I am glad to see you: I rejoice to see any Christian being.” Her sister was gone out to work for the day, but being near ran in frequently to assist her patient. I expressed my surprize, that when she was so dangerously sick, she should be deserted; but she replied, that it was necessary for their subsistence, and she was as willing to die with God alone, as with any other company. After I had prayed with her, she said, “What a mercy it is to me, that God has afflicted me! that he did not cut me down, and sweep me away in a moment! that he has not punished me as I have deserved! He has visited me with lingering sickness, that I might know him and love him better.” Such is the humanity, gratitude, and faith of this woman, that in prayer I had little else to do than to thank God for giving such rich consolations of grace as she experienced, to miserable sinners’ p. 74, 75.

‘ In the evening, a room in the Almshouse was again my Church. All were attentive. Many on each side of me were on beds of sickness, and several were near the close of life. Who would not have been affected at such a sight? Many have frequented this place of suffering with me, and have been so overcome by their emotions, as to be unable to speak. Once I could weep; but of late I have been so conversant with disease and death, that my feelings are somewhat blunted. Instead of obtaining relief by the free perspiration of grief, my heart swells and burns with an unremitting fever. After public worship was concluded, a warm debate arose about the nomination of the ward where I should next preach. Seven or eight women were entreating for their turn next, and naming the number of their sick for arguments. In most of the rooms are several who cannot move; and from these I receive messages, entreaties, and gentle remonstrances. What can I do but serve them all in rotation?” p. 29.

The following may furnish a useful hint to those who are zealous to do good.

‘ An old Scotch woman has repeatedly amused me, while she taught me the important lesson of doing much good at little expence. She comes to the Almshouse with a bundle of tracts; the children flock around her, and she says to one, “Dear child, do you want to buy a book?” “I ha’nt got no money, cries the boy.” “But would you give me two cents for this little book if you had them?” “That I would.” “Well, then, if you will learn five questions and answers, I will give you one cent; and when you have learned five more, I will give you another cent which will buy the book.” The lad consents; she calls again to hear him repeat his lesson; and in

this manner she has sold a cheap copy of the catechism to very many of the poor children.' p. 117.

This volume contains some very important instruction to the profligate : they will meet with awful relations of the wretched end of vice, and of the aggravated misery which will fall upon those who follow no guide but inclination, and who obey no law but passion. We would recommend to those who may feel inclined to follow Mr. Ely's plan of writing a journal, when, for the purpose of more accurately describing characters they give any thing in the way of dialogue, to avoid the error into which many have fallen of spelling the words as they were mispronounced by the illiterate persons who spoke them. On common subjects it may sometimes be preferable, but it is highly objectionable on the subject of religion. Whatever on such an occasion, has a tendency to excite a ludicrous idea, should be conscientiously avoided. The author has indeed seldom fallen into this error—we recollect but two instances, and which occur at pages 55 and 97. These are sufficient to shew the propriety of giving the *simple language* in correct spelling.

The book concludes with some highly interesting cases of insanity, but they are all too long for insertion. The whole is written in a perfectly unaffected style ; and many passages might be pointed out, of just and lively description, and some which are exquisitely pathetic. We can afford room only for two short extracts more.

'The wind blew the piercing cold from the North ; but the Southern Sun illuminated the abode of the widow. The children had recovered their ruddy countenances, and were seated round a frugal fire. They had a little wood still remaining, and a loaf of bread in reserve. The widow was restored to wonted strength, from the debility induced by long watchings with misery ; and contentment was in her countenance. This sight gave new vigour to a heart which had been depressed with the remembrance of wretchedness which it could not dispel. It encouraged me to take a missionary tour through some of the wards of the Almshouse.' p. 33.

'The good matron, from Berwick-upon-Tweed, was seated with her cane in her hand, and clad with a blue cloak which was become almost white with age and use. It is a cloak by day, and a covering by night. From its texture, I am led to suppose that it must have seen better days, when its owner had not outlived all her friends. Happy is that person, who being free from debt, and at peace with mankind, can wrap himself in his mantle, and say—"I have hope in Christ ; I brought nothing into the world ; I can carry nothing away ; let this garment be my winding-sheet ; I am ready to depart ; come, Lord Jesus, come quickly." There was no object in the room which did not excite compassion, except a little bird, which sung occasionally a soft song to a poor invalid mistress. She listened to me to-day, and after service besought me with tears that I would not let it be "so long" before I came again.' p. 77.



Art. IX. *The Practical Expositor : or Scripture illustrated by Facts, and arranged for every Day in the Year.* By Charles Buck, 12mo. pp. 492. Price 6s. Williams and Son. 1813.

THE intention of the author, in collecting the variety of anecdotes, quotations, biographical sketches, &c. of which this little work is composed, was to form a 'practical exposition' of various passages of Scripture, which should, at the same time, comprize an interesting mass of biographical and historical information. The work is thrown into the form of a class-book, for which purpose, if the matter were somewhat more equally divided, it would be well adapted. So far as it consists of anecdotes, we think the volume singularly unexceptionable. It is free from the objections which lie against religious story-telling in general, and is, obviously, of a useful tendency. We regret to learn from the preface that the compilation formed the author's solace in hours of languor and pain.

In giving the following specimens of the work, we have been compelled to regard their brevity.

' March 30. Acts. xxi. 13. "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Bishop Ferrar martyred at Carmarthen, 1555. What was said of Epaminondas might be, with the greatest propriety, said of this good bishop, that he was truly magnanimous. Epaminondas, while bravely fighting in the thickest of the enemy, received a fatal wound in the breast. But seeing that his army was conquered, he exclaimed, "The event of the day is decided, draw now this javelin from my body, and let me bleed" This was to die covered with glory, and shewing magnanimity to the last. But what shall we say to the courage and fortitude of this worthy bishop. A little before he suffered, a Mr. Richard Jones, a young gentleman of family in the country, lamented to him the severity and painfulness of the kind of death which he was to undergo. The bishop, with all the firmness which was celebrated in the primitive martyrs of the church, immediately answered in these words, "If you see me once stir while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die." Undoubtedly it was by the grace and support of God, he was enabled to make good this assertion, "for (says Mr. Fox) so patiently he stood, that he never moved, but even as he stood holding up his stumps, so still he continued, till one Richard Gravelle with a staff, dashed him upon the head, and so struck him down." pp. 96, 97.

' Sept. 20. Eph. vi. 16. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Chabrias defeated the Lacedemonians, B.C. 377. This Athenian general ordered his soldiers to put one knee on the ground, and firmly to rest their spear on the other, and cover themselves with their shields, by

which means he daunted the enemy. He had a statue raised to his honour in that same posture.

‘Myrtillus’s shield, it is said, secured him in the field, and saved him when shipwrecked at sea, by wafting him to the shore. But how much more serviceable is the shield of faith! By this the Christian overcomes his spiritual enemies, and is enabled to triumph even in the midst of difficulties. Such at last will have to say, “I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, and not to me only, but to all them who love his appearing.”’ p. 333.

Art. X. — *Preparatory Prayers, and a Companion to the Altar.*  
By a Member of the Church of England. The Second Edition,  
with Additions. 24mo. price 1s. 6d. bound. Darton and Co. 1814.

THE grand requisite of forms of prayer is, that they should express the feelings of those who are to use them. To put into the mouths of others the expressions of a penitence to which they were never subdued, or the fervours of a devotion into which they were never kindled, is not merely absurd; it is profane. It is to make them either formalists or hypocrites. That prayers then may thus express the feelings of him who uses them, it is necessary, that they express the feelings of him who writes them,—that they be the work not of the fancy, but of the heart. It is an old remark concerning poetry, that what comes from the heart goes to the heart: and the same is true in devotion. There is such a similarity in the feelings and affections, and wants, and wishes of Christians, in their acknowledged weaknesses and sins, in the mercies they receive from God, that, allowing for constitutional differences, and peculiar circumstances, they can make use of the same confessions, the same prayers, and the same thanksgivings.

As the feelings expressed must be genuine, the language in which they are expressed should be simple. It was a command in the Mosaic ritual, that the altar of God should be without carved work—of earth, or of unhewn stone; ‘if thou lift up thy tool upon it, thou hast polluted it.’ Ex. xx. 25. In fact, if the first rule be observed, the second cannot be infringed. True feeling always will unburthen itself in plain words. He who is bewailing his sins, and imploring pardon, has no thoughts to spend upon the tricks of rhetoric.

The little work before us consists of prayers for every morning and evening of a week of preparation for the Lord’s Supper, together with ‘directions’ for ‘rightly and duly’ partaking of that holy sacrament, and the service appointed for it by the church. The composition is so uniform throughout, that we may save ourselves any observation thereupon, by extracting one of the prayers at length.



*'A Prayer to be used in Church, as soon as the Morning Service is ended.*

O most Blessed Lord, who of Thy great mercy hast given Thine only begotten Son to be a sacrifice for the sins of Thine unworthy servants, grant that this Thine inexpressible love, may not be lost unto me; but that being sensible of my sad condition by nature, and my worse condition by individual sin, I may be thoroughly convinced of the necessity, and great blessing, of a Redeemer: that so I may, with a heart filled with thanksgiving and godly love, most fervently join with this Thy congregation, in renewing the remembrance of what Thy dear Son has done and suffered for us; of His bitter cross and passion; His glorious resurrection and ascension; and of His coming again in majesty, to judge the quick and the dead. Give me, O God, a stedfast faith in Thy promises through Him, and a firm trust in Thy Almighty power. Let the fear of Thy justice and omniscience keep me from presumptuous sins, and a sense of Thy goodness and mercy preserve me from despair. Guard me from all coldness, indifference, and carelessness in religious duties; particularly in that which I am now about to perform. I know I am not worthy so much as to gather up the crumbs which fall from Thy table; but I come not, presuming on my own righteousness; it is in obedience to Thy commands, O most blessed Saviour, and trusting in Thy love. Blot out mine iniquities, cleanse me with Thy holy spirit, fulfil me with Thy heavenly grace, and receive this my sacrifice, O God, for Thy dear Son's sake, Who liveth and reigneth with Thee and the same Spirit, one God, for evermore. Amen.'

---

Art. XI.—*A Treatise on New Philosophical Instruments*, for various purposes in the Arts and Sciences. With Experiments on Light and Colours. By David Brewster, LL. D. Fellow of the Royal Society of Edinburgh, and of the Society of Antiquaries of Scotland. 8vo. pp. xx. 427. 12 folding plates. Price 18s. London, Murray; Edinburgh, Blackwood. 1813.

WE regret much that we have suffered this ingenious work to lie by us so long unnoticed, and that even now we can notice it but briefly. It is divided into five books, of which the first relates to micrometers; the second, to instruments for measuring angles when the eye is not at their vertex; the third, to telescopes and other optical instruments for measuring distances; the fourth, to optical instruments for different purposes, in which the rays are transmitted through fluids; and the fifth, to new telescopes and microscopes. The new instruments which are described in this last book, amount to more than thirty; and though, from the nature of things, a greater degree of ingenuity and skill is exhibited in the invention of some of them than in that of others, there is scarcely one which is

not the result of such a combination of talent and judgement as does not fall to the lot of ordinary men. In the invention of these instruments, a very extensive acquaintance with optical theories is blended with an accurate knowledge of mechanical constructions. Few of them, however, can be thoroughly comprehended without diagrams; and therefore we refer the curious in these points to Dr. Brewster's treatise.

Our author does not, however, present himself to the public merely as an inventor of ingenious and useful instruments, but also as the discoverer of new and interesting *properties*. In the fourth book, which we regard as the most valuable part of this treatise, we have the description of an instrument for measuring the refractive powers of fluids, and a method of determining the refractive powers of solids, to which are added seven tables: containing 1, the refractive powers of 215 solid and fluid substances. 2. Refractive powers of phosphorus, sulphur, and 35 other substances. 3. Refractive powers of the fluids of a young haddock's eye. 4. Refractive powers of the fluids of a lamb's eye. 5. Refractive powers of muriate of antimony under different circumstances. 6. Refractive powers of 16 vegetable juices in different circumstances. 7. Refractive powers of precious stones and other minerals. From the experiments of which the results are here tabulated, Dr. Brewster was naturally led to others upon *Dispersive* powers, a subject which presented a series of new and interesting results. With the aid of a new instrument, described in the 3d chapter of book iv., he measured the dispersions of 137 substances, of which nearly 100 had never been examined before, and determined by calculation the absolute dispersive powers of those several substances. The uncorrected colour which remains after equal and opposite dispersions, induced the doctor to examine carefully the action which different bodies exercise upon the differently coloured rays. The numerous experiments which he made with that view, while they establish this difference of action, and prove the existence of a *tertiary spectrum*, suggest some principles which may contribute to the improvement of the chromatic telescope. This train of inquiry led to some of our scientific experimenter's discoveries, the nature of which he has clearly indicated in small compass, as follows:

' The discovery of a new property impressed upon light, by transmission through the agate, opened a still wider and more alluring field of enquiry; and though this subject was not immediately connected with the description of any instrument, I prosecuted it with renewed zeal, and examined the variation which light, thus modified, experienced from the action of reflecting and reflecting substances. The power of transparent bodies to destroy this property; the optical phenomena peculiar to mica and topaz; and the singular



alternations of the prismatic colours which these bodies impress upon polarized light, were thus established by numerous experiments.

‘ The leading results which were obtained in the course of these researches may be thus enumerated.

‘ 1. It has been ascertained that chromate of lead and realgar have a greater refractive power than the diamond, which has always been supposed to exceed every other body in its action upon light.

‘ 2. The chromate of lead possesses a double refraction, about thrice as great as that of Iceland spar.

‘ 3. The three simple inflammable substances have their refractive powers in the very order of their inflammability.

‘ 4. All doubly refracting crystals possess a double dispersive power, the greatest refraction being accompanied with the highest power of dispersion.

‘ The fluates, viz. fluor spar and cryolite, have the lowest refractive powers of all solid substances, and the lowest dispersive powers of all bodies.

‘ 6. The agate, when cut by a plane at right angles to the laminae of which it is composed, impresses upon a transmitted ray of light the same character with one of the pencils formed by doubly refracting crystals.

‘ 7. This property of light, whether communicated by the agate, or by double refraction, or by reflection from transparent bodies, may be destroyed by transmitting the light, in one direction, through almost all mineral substances, and even through horn, tortoise shell, and gum arabic; while in another direction the original character of the ray is not altered. The axis of the substance in which the property is destroyed, I have called the *depolarizing axis*; and the axis in which it is not altered, the *neutral axis*.

‘ 8. Mica and topaz, while they possess in common with other bodies, the neutral and depolarizing axis, have also axes of different kind. Each depolarizing axis of the mica is accompanied with an *oblique neutral axis*, while the neutral axis, between the two common depolarizing axes, has an *oblique depolarizing axis*.

‘ 9. When the images of a luminous object are depolarized by the mica, they exhibit, by a gentle inclination of the plate, the most singular alternations of the prismatic colours. The same colours were observed in the topaz; and, in a more perfect manner, in a rhamboid of Iceland spar, which exhibited some new phenomena.

‘ 10. Light suffers a peculiar modification when reflected from the oxidated surface of polished steel, which seems to prove that the oxide is a thin transparent film.

‘ 11. Light is partially polarized when reflected from polished metallic surfaces.

‘ 12. The light reflected from the clouds, the blue light of the sky, and the light which forms the rainbow, are all polarized.

‘ 13. It appears, from a great variety of experiments, that bodies exert a different action upon the different coloured rays, oil of cassia having the least, and sulphuric acid the greatest, action upon green light.

‘ 14. The existence of a third, or a *tertiary spectrum*, has been established by numerous experiments; and a method has been pointed out of employing this spectrum as a measure of the action which different bodies exercise upon the differently coloured rays.’

For a full account of the train of investigation which led to these curious results, we refer the scientific reader to the volume before us. Dr. Brewster has pursued still farther this interesting branch of inquiry. A portion of his results is exhibited in the London Philosophical Transactions for 1813, and will come under our review when we speak of that volume. A subsequent portion is described very concisely by Dr. Brewster himself, in the third volume of Dr. Thomson’s “Annals of Philosophy,” from which we give the following quotation :

‘ I have found that *light transmitted obliquely through all bodies, whether crystallized or uncrystallized, suffers polarization like one of the pencils produced by double refraction*; and from a great number of of experiments, I have been enabled to determine the law by which all the phenomena are regulated.

‘ If light is incident at any angle, except a right angle, upon the surface of a transparent body, a portion of the transmitted pencil will suffer a polarization. The quantity of polarized light varies as the cotangent of the angle of incidence; and there is always a particular angle, depending on the refractive power of the body, at which the emergent light is wholly polarized. When the light is transmitted necessarily through several parallel plates, either in contact or at a distance, the cotangents of the angles of polarization are always to one another as the number of plates employed; and the number of plates multiplied by the tangent of the angle at which they polarize light is a *constant quantity*. If the angle of incidence exceeds the angle of polarization, the pencil will still emerge in a polarized state.

‘ A parcel of 8 plates of plate glass polarizes the transmitted light at an angle of  $79^{\circ} 11'$ , and at any angle of incidence greater than this.

‘ A parcel of 16 plates polarizes the light at any angle above  $69^{\circ} 4'$ , and

‘ A parcel of 47 plates at any angle above  $41^{\circ} 41'$ .

‘ Similar effects, varying however with the refractive power, are produced by plates of mica. by films of blown glass, by coats of grease, gold-beaters’ skin, and even gold leaf itself.

‘ Malus’s discovery of the polarization of light by reflection is, perhaps, one of the most brilliant discoveries that optics has ever received; but though it developed a new set of phenomena analogous to those produced by doubly refracting crystals, yet as the polarization was obviously effected by *reflection*, and not by *refraction*, it did not furnish any information respecting the methods by which these crystals polarized the transmitted light. The discovery, however, of the polarization of light by oblique refraction forms the connecting link between these two classes of phenomena, and holds out the prospect



of a direct explanation of the leading phenomena of double refraction, of the polarizing power of the agate, and of the partial polarization of light by polished metals.'

In a few of these discoveries, among which few is that of the polarization of light by *reflection*, Dr. Brewster seems to have been anticipated by M. Malus : but there can be no doubt that the discoveries of the Scotch are entirely independent of those of the French philosopher.

We cannot conclude this short article, without congratulating both our readers and Dr. Brewster, that he is, at length, found in that situation for which he is so eminently gifted ; that he has taken his stand with other inventors and discoverers, and that he is measuring with them his intellectual magnitude. We lamented on a former occasion, that he should descend to an employment so much beneath him, as the editing of any works of Ferguson's ;\* and endeavoured to stimulate him to labours "of invention and investigation ;" for which we then thought him far better qualified than for popular elucidation. We rejoice that the remarks we ventured to address to him were thought worthy of notice ; and that the high hopes we then formed, have been so fully realized.

Art. XII. *Ode to Napoleon Buonaparte*, 8vo. pp. 14. price 1s. 6d. Murray, 1814.

IT was perfectly unnecessary for Lord Byron to affix his name to this spirited effusion : we cannot mistake the stroke of his pencil. We did not, indeed, expect to meet his Lordship again so soon : still less could we anticipate the astonishing events which should, in so short an interval, furnish the occasion of his next production ;—events which have burst upon us in so rapid succession ; which have taken place in a manner so singular and unexpected, scarcely appearing to be more the effect of human agency, than they were within the reach of human foresight ; and which seem to be fraught with consequences so important in relation to the highest interests of man, that even the inconsiderate and the irreligious have recognised them to be the operation of Divine Providence, and have seemed to behold in the legible characters which inscribe the tyrant's sentence, the evident hand-writing of God. What will be the ultimate issue of these events, of what permanent efficacy the lesson which they furnish to mankind may prove, are known to Him alone, who beholds all things at once in their causes and in their con-

\* Eclectic Review, vol. vii. p. 781.

sequences ; and who, out of all possibles, decrees the certain *best*. It is not simply the degradation of Buonaparte and the deliverance of Europe that call for exultation, and justify the general enthusiasm of joy and hope ; but the means by which they have been effected ; the imposing spectacle of that magnanimous firmness, accordance, and moderation, exhibited by the combined powers, so unlike the subtle and uncertain dictates of mere policy, and appearing to be rather the result of that steady wisdom, which bitter experience leaves behind,—the offspring of one deeply rooted and simultaneous feeling, acting with the force of necessity, so as to overpower all national jealousies, and to absorb all separate interests. Certainly, a similar opportunity, with inducements equally forcible to embrace it, never presented itself to the Sovereigns of Europe for establishing the peace of the world on a secure basis, in the recognition of their respective rights and common interests ; and at the same time for strengthening their empire by identifying themselves more closely with their people ; and by erecting, on the ruins of those old fabrics which the political earthquake has destroyed, better-proportioned and well-cemented systems. Nor is the share which this country has had in producing these noble results a matter of small triumph ; chiefly, we think, by the moral force of her example, as it has been one powerful means of rousing the nations of Europe, and has, at the same time, inspired them with confidence during the contest. It is not to be doubted that the high tone of character which England has sustained, has given effect to the energy of her counsels and of her actual exertions ; that as the land of moral light, law, and freedom, and of prompt and widely diffused benevolence, her name is respected and endeared, and her influence felt throughout that vast circumference which her fleets have traversed, and not, surely, the least where her charities and her bibles have made her known. It cannot be overlooked that it is a Protestant country which Providence has thus preserved amid the shakings of the nations, which he has honoured by employing her as his almoner, and which he has made a beacon to the world. There was a time when she appeared to be opposed, single-handed, to all the states of Europe, or rather when, of all the states of Europe, she alone was unconquered, or unawed into vassalage ; when it was said,

‘ ————— Europe views

With hopesick heart, upon thy towering cliffs  
The sunshine resting, which to her hath set,  
And turns to thee, and watches for the day.’

But the day has dawned ; and though in the indistinctness of the morning little can at present be seen, but the wrecks which the storm has left behind, and though something may



still be dreaded from the dangers of the calm, before the waters shall have tossed themselves into a settled repose—still there is ample cause for gratitude, and encouragement for somewhat sanguine hopes. There has been a stirring up of principles, which cannot again be lost, and which will not again be abandoned; which must survive the changes of dynasties and empires. We cannot bring ourselves to believe that things will revert to their old positions; that Providence has nothing in reserve for the nations; or that in all the changes which have been by unknowing and wicked instruments carried on, there has not been an orderly, a progressive maturing of the earth, for an issue more favourable in regard even to the temporal interests of man, than the consummation of the iniquity of the guilty, and the sufferings of the good; the discomfiture of human pride, and the filling up of the cup of the wrath of God. We are not at any rate among those who gather their ‘political opinions from the apocalypse,’ though we do believe, and we pity the blindness of the man who does not perceive it, that by the agency of this ‘bold bad man,’ whose fall has inspired us with these hopes, ‘Providence *had* great purposes to fulfil.’—His purposes, by other agency, will continue to be fulfilled; and though it becomes us as a nation to be occupied in this glorious opportunity for moral exertion, rather with our duties than with either our triumphs or our hopes; we may be allowed, with humble but attentive earnestness, to contemplate the developement of the mighty vision. Nor let us in the hour of exultation, indulge a false and flattering patriotism; as if England were any other than an agent in these great transactions, deriving all her fitness, her power, and her security from the hand that employs her as such, and indebted perhaps, for that security and power, principally to those silent operations of humble piety, and holy usefulness, of which ‘Greatness never heard,’ or which the great would despise, as a cause too inefficient, a circumstance too insignificant, to be taken account of in the speculations of political sagacity.

Subjects such as these, however, which we can only advert to in this passing manner, and wish we had the power of eloquence to make them adequately felt, seldom enter into the poet’s song. The ‘Ode to Napoleon Buonaparte’ is an indignant apostrophe to the fallen tyrant, couched in the strong language of sarcasm and contempt. It opens with abruptness and force.

‘ ’Tis done—but yesterday a king !  
 And arm’d with kings to strive—  
 And now thou art a nameless thing  
 So abject—yet alive !

Is this the man of thousand thrones,  
Who strew'd our earth with hostile bones,  
And can he thus survive?  
Since he, miscalled the Morning Star,  
Nor man nor fiend hath fall'n so far.'

It would be idle to subject such a production, evidently the effusion of the warm feeling of a first impulse, to minute criticism. We rejoice to find Lord Byron taking even a poet's part in the cause of his country, and are not disposed to analyze too curiously the proportion in which contempt for the tyrant's submitting to life, and detestation of his crimes, mingle themselves in his Lordship's feelings.—He thus passionately gives them vent:

' But thou—from thy reluctant hand  
The thunderbolt is wrung—  
Too late thou leav'st the high command  
To which thy weakness clung;  
All evil Spirit as thou art,  
It is enough to grieve the heart,  
To see thine own unstrung;  
To think that God's fair world hath been  
The footstool of a thing so mean;  
' And Earth hath spilt her blood for him,  
Who thus can hoard his own!  
And Monarchs bowed the trembling limb  
And thanked him for a throne.  
Fair Freedom! we may hold thee dear,  
When thus thy mightiest foes their fear  
In humblest guise have shown.  
Oh! ne'er may tyrant leave behind  
A brighter name to lure mankind.' p. 11.

There is a passage in the poem, which forms the subject of our first article, against which exception might have been made, as being in false taste. [See *World before the Flood*. p. 166.] The allusions to Homer and Achilles, and Cæsar, and (worst of all) to Phœbus in that place, appear to us to have an inharmonious effect, and the parenthesis itself to be rather violent. Some of the lines, however, are very striking, and though we are not fond of hunting for coincidences, may be supposed to have suggested some of the thoughts in Lord Byron's stanzas. We shall take the liberty of introducing them in this place.

' Such was the matchless chief, whose name of yore  
Fill'd the wide world;—his name is known no more:  
O that for ever from the rolls of fame,  
Like his, had perish'd ev'ry Conqueror's name!  
Then had mankind been spared, in after times,  
Their greatest sufferings and their greatest crimes.



The Hero scourges not his Age alone,  
 His curse to late posterity is known,  
 He slays his thousands with his living breath,  
 His tens of thousands by his fame in death.'

Lord Byron, says,

' If thou hadst died as honour dies,  
 Some new Napoleon might arise  
 To shame the world again :  
 But who would soar the solar height  
 To set in such a starless night ?'

In another stanza, after telling the prostrate Usurper, that not till his fall ' could mortals guess ambition's less than littleness,' the poet exclaims,

' Thanks for that lesson—it will teach  
 To after warriors more  
 Than high Philosophy can preach,  
 And vainly preached before.  
 That spell upon the minds of men  
 Breaks never to unite again,  
 That led them to adore  
 Those Fagot things of sabre-sway,  
 With fronts of brass and feet of clay.' p. 8.

These extracts must suffice, or we should have cited the 12th and 13th stanzas as, perhaps, the finest in the poem. After these Lord Byron seems to be striving to finish with effect, but the last verse is certainly obscure and harsh; and the ten feet line, which is, we presume, intended to have the effect of a *rallentando* close, only disappoints the ear by its extended length.

---

Art. XIII. *A Course of Instruction*, originally composed for the Use of the Royal Engineer Department. By C. W. Pasley, Capt. R. E. Brevet Major, and Director of an Establishment for instructing the Corps of Royal Sappers and Miners in Military Field Works. Vol. I. Containing Practical Geometry and the Principles of Plan-drawing. 8vo pp. xvi. 269. Price 15s. London, Egerton, 1813.

THE title of this book excites fallacious expectations, though the work itself on examination does not disappoint us. We fancied that the statement of its having been "composed for the use of the Engineer department" implied that it was meant for the use of the young gentlemen who are educated at the Woolwich Academy previously to their receiving commissions in the corps of royal Engineers. It appears, however, that this work is not intended for *them*, but for the instruction of the non-commissioned officers and privates of

the corps of Sappers and Miners; and for this purpose it is, certainly, well fitted.

The almost uninterrupted continuance of war among the principal European states for nearly a quarter of a century, has occasioned many important changes, and, according to the usual phraseology, *some considerable improvements*, in the military establishments, discipline, and service, of the several governments and states. Among the changes which have taken place in England, there are a few in the Engineer service that seem important. During the more imperfect state of the art of war among us, the Engineers were simply a corps of *officers*, without either troops or stores under their immediate command or charge: they, therefore, as occasion rendered necessary, demanded men from the infantry, and stores from the artillery, or from the commissariat department. This procedure would, of course, lead to delays, and produce many serious inconveniences. Experience, therefore, has shown the necessity of attaching a permanent body of non-commissioned officers and soldiers to the Engineers. These have lately been distinguished by the appellation of "*Royal sappers and miners*," instead of their former less appropriate name of "*Royal Military Artificers*."

' Every person (says Major Pasley) who has paid attention to the mode in which works are carried on in civil life, knows that the overseers and foremen of the various branches, who are employed in superintending the executive part, generally have some knowledge of practical geometry, and understand the nature of plans, sections, and models. At the same time officers of engineers, and others who have had an opportunity of judging, will allow, that artificers so qualified in point of knowledge, are seldom to be found in the army.

' But in garrisons at home and abroad, there are generally a proportion of ingenious and well-informed civil overseers and foremen, besides a number of skilful workmen aspiring to the same situations; who are either in permanent pay under government, or whose services might be called upon at a moment's warning. By means of these men, added to the military artificers, who either belong to the Royal Engineer department, or are usually attached to it, from amongst the troops in garrison, a commanding engineer finds no difficulty in carrying on any works of fortification, however extensive: and although he cannot avoid observing the comparative ignorance of the military artificers, it must be evident, that in such situations, an officer is not likely to feel any immediate sense of the necessity of endeavouring to instruct them. *When an army takes the field against an enemy, the case is widely different.* There the engineers find themselves totally deprived of the assistance of the civil artificers, by whose skill and ingenuity they were able to carry on their garrison duties,



with ease to themselves, and advantage to the service: Consequently, in executing their arduous duties in actual warfare, the officers of engineers have scarcely any resource but their own individual exertions, and the assistance of the non-commissioned officers and soldiers, under their immediate command, whose want of knowledge and experience may then be deplored, but cannot be remedied.

'It is true that military artificers, drawn from the battalions of the line, are occasionally put under the orders of the officers of engineers in the field as well as in garrisons; but these men are always much less efficient than those who actually belong to the Royal Engineer department; because if they were even more skilful and better instructed, which is not the case, they require to be so often changed, in consequence of the exigencies of their regimental duties; and can so seldom be spared without prejudice to the efficiency of the respective corps to which they belong; that their services in the field, comparatively speaking, are of little value.

'The artificers who enter his majesty's service, are in general, very imperfectly instructed. Few of them understand more than the first common rules of arithmetic; and a considerable portion of them are totally uneducated. As they enlist young, they seldom even have much practical skill in their respective trades.

'The manual dexterity, in which they are deficient, is, however, often acquired by dint of long practice, in some particular employment; but they seldom or never endeavour to cultivate their abilities and improve their minds.

'The reason of this indifference to improvement on the part of the soldier, will be sufficiently obvious on a little reflection, and does not apply to the private only.

'The military man of every rank, whose life is unsettled and uncertain, and whose subsistence is *fixed*, has not the same stimulus to mental exertion as the civilian; who may either rise to comfort, and affluence, or may involve himself and his family in poverty and distress; in proportion as he cultivates or neglects his abilities [talents].

'The statements which have just been made may plead as to the absolute necessity of endeavouring to improve the non-commissioned officers and soldiers of the Royal Engineer Department, in order that they may be able to render more effectual assistance to their officers in the field. And if the remarks upon the causes of their comparative ignorance, and consequent inefficiency, are allowed to be just; it must also be admitted as a natural inference, that there is no possible mode of collecting, forming and keeping up a body of well educated and efficient military officers, except by instructing them, according to some properly digested system, after they enter his Majesty's service. The present Course of Instruction has been composed for this express purpose.'

It appears that Major Pasley, being fully aware of the impossibility of assigning adequate remuneration to any men of science that might be engaged for the purposes of instruction,

made some experiments at Plymouth, assisted by the late Lieutenant Machell, in order to ascertain the practicability of teaching

‘ Practical geometry and plan-drawing by a method analogous to that of Bell and Lancaster ; after this was determined the scheme was, by order of Lieut. General Mann, submitted to a Committee of senior officers of the Corps of Royal Engineers, in the month of March, 1812, and having been honoured by their approbation, it was soon after sanctioned by the authority of the Master-general of the Ordnance, and has since been conducted on a much greater scale at Chatham.’

An attempt to teach practical geometry and plan drawing, by a method of teaching analogous to that of Bell or of Lancaster, will to some appear very ludicrous, to others a nearly impossible thing. But Major Pasley has shown that it may be accomplished ; and he has displayed much ingenuity and judgement in throwing the materials of an elementary treatise into a suitable form for the purpose. The definitions he has given are, for the most part, technically correct ; and his methods of construction are accurate and perspicuous. The problems in practical geometry, which are, in number, about sixty, occupy nearly three-fourths of the volume. The remainder contains directions respecting the best modes of teaching, of proving the work, examining the effective progress of the pupil, &c. together with a neat elucidation of the general principles and processes of plan drawing. In this latter part, the connexion between the plan, a section, a direct elevation, and an oblique elevation, is explained with greater clearness than we have ever seen it in any other performance.

The Major's method need, by no means, be confined to the lower ranks of military men ; it is equally applicable to the instruction of the several classes of artificers engaged in civil departments. It would be easy for *one* tolerably ingenious man, with the aid of this book, to teach fifty or sixty carpenters or other artificers, the whole course in a few weeks : and we hope to hear that some men of public spirit will introduce this method among them. The author's plan of exhibiting in the margin, the change made in the diagram, by each successive direction, causes it to be admirably adapted to the use of those persons who may wish to study the topics treated in this work, for the purpose of subsequently teaching them. We shall conclude by presenting our author's directions for one of the problems, in which, however, as we exhibit it, some part of the perspicuity will be lost, by the omission of his marginal figures.

“ Through a given point to draw a right line parallel to a given right line.



“ Method 2. By a triangle and ruler without compasses.

“ Draw a right line to represent the given right line.

“ Mark a point above it, to represent the given point.

“ You must now draw a right line parallel to the given right line, through the above point.

“ The long side of your triangles must be placed upon the given line, with the body of the triangle above the line.

“ Place triangles.

(“ Here the teacher will examine if the position of the triangles on the several slates is correct.)

“ Keep your triangle steady with the right hand, while you apply the ruler with your left hand, to that short side of the triangle which is towards the left of your slate.

“ Place rulers.

(“ Here the teacher must examine the position of every man's ruler and triangle.)

“ Keep your ruler steady with your left hand, and slide the triangle up with your right hand, till the long side of it meets the given point. Then draw a right line through the given point, by means of your triangles, and your problem is executed.

“ If the triangle is not large enough to draw the parallel as long as you wish, you may produce it afterwards by means of the common ruler.

(“ The teacher will then exercise the learners in repeating this problem, with new points, not only above but below the given line.

“ When the given point is below the line, the only difference is, that the triangles must be slid downwards, after the ruler is placed

“ When the learners are more expert, they may be made to take the ruler in the left hand, and the triangle in the right, and to place the triangle and the ruler at the same time.”)

Art. XIV.—*The Accidents of Human Life*; with Hints for their Prevention, or the removal of their Consequences. By Newton Bosworth, Honorary Member of the London Philosophical Society. pp. 210. Price 4s. 6d. London, Lackington, Allen, and Co. 1813.

**M**ANY of our readers who have lounged and laughed over the ‘Miseries of Human Life,’ will, perhaps, expect a similar entertainment from the little work before us. The danger to the clothes of a smart cit, from a broad-wheeled waggon in a narrow and dirty street,—the want of a place in a full stage-coach, or of a bed in a full inn,—the awkwardness of overturning your plate upon your lap in a large dinner-party, or overthrowing the table and a chair in eagerly rising to shew your politeness to the

lady of the house ;—these, and such like troubles and misfortunes, may have occurred to the busy imaginations of lazy readers as the true ‘ accidents of human life.’ They will, however, be rather startled by some of our author’s questions, see pp. 15, 37, 59, &c. and will, perhaps, begin to suspect the truth, that Mr. Bosworth has been writing an useful, instead of an entertaining book ; has really been guilty of the *bore* of considering such things as houses on fire, broken bones, shipwrecks, overturned boats, as objects of serious consideration, rather than of mirth and merriment.

Such is the truth : we will not conceal it. We will not conceal it, though we may not be able to palliate it. We shall even be guilty of disclosing the extent of the author’s *prosing* seriousness by giving his table of Contents.

‘ Fable of the Fox and the Boar.—I. Introductory Address.—II. On Accidents from Fire. Directions how to escape from a burning house. Account of Fire-Escapes.—III. Accidents from Fire continued. Directions for extinguishing Fires.—IV. Accidents from Fire continued. Compositions to extinguish Fire. Danger from burning clothes. How to put out the Flame.—V. Modes of guarding against Fire. Miscellaneous Cautions.—VI. Accidents from Water. Useful Precautions. Means of raising Bodies from the Water. Drags.—VII. Accidents from Water, continued. Means of restoring to Life persons apparently drowned, or suffocated. Account of the Royal Humane Society.—VIII. Accidents from Water, continued. Dangers of the Seas. Shipwrecks, and Means of Deliverance. Life-boats. Lieutenant Bell’s and Captain Manby’s Methods. Cork-jackets. Life-Preserver, &c. &c.—IX. Accidents at Play, &c. “ Dangerous Sports.” Falls. Colonel Crichton’s Bed and Frame for removing wounded Persons. Dogs. Wounds. Burns and Scalds. Gunpowder and Fire-arms. Swallowing Bones, &c. “ Never conceal an Accident.”—X. Accidents in Travelling, and Cautions. Intense Cold. Sudden changes from cold to heat, and the contrary. “ Catching Cold.” Thunder Storms. Fainting. Caution against indulging extreme Sensibility. Conclusion.—Additional Notes and Observations.’

How the author could be so insensible to humour, as to view these subjects in any other light than as affording a *monstrous good joke*, we shall not presume to divine, but, after simply saying that the book is extremely well worth reading to such *low* people as make it an object of any consequence to preserve the lives and the limbs of their fellow creatures, we shall proceed to quote one or two instructions, observations, and precautions, extremely vulgar, we confess, but certainly not useless to the class of persons we have mentioned.

‘ In passing from room to room, where the flames do not prevail to such a degree as actually to endanger life, I have been informed that the London firemen creep along the floor, with their faces as near it as will allow them to move, and in this manner escape suffoca-



tion from the smoke and heated air. So expert are they in this practice, that it is said they will pass with ease and safety along many parts of a burning house, which to the spectators appear inaccessible. A striking example of the efficacy of this method is given in the *Monthly Magazine* for January last. The linen having taken fire in the laundry at Corby Castle, it was found impossible to enter the room in an erect posture, without danger of immediate suffocation; but, by crawling or stooping low, the atmosphere near the floor was found so clear, that it was entered without inconvenience, the linen saved, and that part which was in flames dragged out:—thus was prevented the destruction of the premises.'

---

Art. XV. *Substance of the Speeches of William Wilberforce, Esq. M. P.* on the Clause in the East India Bill, for promoting the Religious Instruction and Moral Improvement of the Natives of the British Dominions in India, on the 22d of June, and the 1st and 12th of July, 1813. 8vo. pp. 109. Price 5s. Hatchard, Butterworth, and Cadell and Davies, 1813.

NO human mind is competent to form such a standard of comparative estimation as shall, on being applied to the evil agency of men in widely different circumstances, accurately ascertain the proportions of criminality between them, so as to determine what actions done by these classes of men respectively are equal in guilt, though greatly unequal in what may be called the palpable substance of evil. But it is easy to apprehend, in a general way, that deeds of glaring atrocity, committed by men in some states of society, may not be of really deeper guilt than other crimes of somewhat similar tendency, but of far less apparent magnitude, committed by men in a condition for discerning much more justly between good and evil.

For example; let the supposed crime be an opposition, by practical measures, to the extension of Christianity among mankind. We might imagine a long gradation of forms in which it might be committed, by so many different descriptions of men, with a diminution of violence, and, therefore, of apparent atrocity, at each step of the series. But we will mark only four or five of these degrees. We might suppose the case, that a few Christian missionaries might find their way among a very barbarous tribe of pagans, who had never heard of the religion before, and that, without any thing improper in conduct, and without incurring even a suspicion of their having any other than their avowed design, they might, purely as enemies to the superstitions of the country, be put to death with aggravated cruelty. We may suppose, next, that missionaries of the same unequivocal character and purpose, enter one of the most bigotted of the Mahomedan states, and that, after they have been there a little while, the house or hut where they have taken up their residence, is set on fire, that their persons are treated with rude and dangerous violence, and that they are driven out of the country, under threats of immediate death against any

attempt to return. Let the next case be that of a Protestant, visiting one of the more bigotted of the Popish countries, when at peace with that from whence he comes, and attempting a plan of public teaching, which shall involve argument and remonstrance against the prevailing corruptions of the true religion : and we will, with an excessive liberality of representation, suppose no worse than that he is thrown into a loathsome prison, retained in a tedious confinement, suffering a complication of ill usage, and at last expelled the country in a manner to make him justly wonder that he escapes with life. Shall we next suppose, in a Protestant country, boasting of its illumination, its cultivated manners, its freedom, and even its superiority to all other countries in point of religion, a case such as has often happened in very recent times in this country ? A worthy man of much zeal and moderately respectable in sense, language, and manners, shall go into one of the thousands of ignorant, profane, and vicious hamlets and villages, to be found in the counties of England, with the benevolent design of imparting such religious and moral information and warning as he plainly sees they have otherwise no chance of hearing ; but by the time he has made two or three attempts, the rude tumult which probably has interrupted him in the first, shall grow to a degree of violence, from which it is both necessary and difficult to make a precipitate escape, not effected perhaps without considerable personal injury ; and there shall be the strongest reason to believe that this madness and outrage have been stimulated and abetted by the 'squire, and perhaps not without the approbation of the clergyman ; while the magistrate shall, perhaps, receive in the most repugnant and hostile manner, any application for justice and redress. We shall only suppose one case more, that an enlightened Christian state having under its dominion a very large population, sunk in all the delusions, crimes, and miseries of a hideous system of idolatry, a number of the philosophers (self called so at least) and scholars, some even of the ecclesiastics, a number of persons of wealth and distinction, and above all, a large proportion actually of the legislators, of this very nation, shall most strenuously oppose an effort made for obtaining *that it shall not be absolutely illegal for benevolent men of this same Christian country to go, (under the most cautious conditions and responsibilities,) for the purpose of peaceably teaching the Christian religion among that wretched population.*

Now, though there be no one comprehensive rule by which the relative proportions of guilt on these several cases can be instantly and precisely determined, we should suppose that, according to any just notion of the degrees in which the increased means of knowing what is right, (whether these means are improved or not,) aggravate the criminality of doing wrong,



the guilt must be augmented at each step of this series of cases.

We have been led into this speculation or proportions by the exceedingly respectful and deprecating strain of complaisance to his opponents, with which this most eminent philanthropist concludes the preface to this publication.

‘The subject itself he deems to be of a degree of importance which it transcends the powers of language to express: and he trusts that they, whose sentiments he has opposed, will forgive the warmth with which he has felt it his duty to condemn their opinions. He believes that they are actuated no less than himself, by a sincere desire to promote the welfare of their country.’

We do not presume to judge how far it may be expedient for men who have often to meet for discussion, and contest in a polished and dignified assembly, to maintain a conventional language of mutual respect. It is evident enough that the direct, unmodified expression of their real opinions of one another, would soon turn debate into violent and rancorous personal hostility. But there would seem to be a very wide interval between such mischievous frankness, and the laboured, volunteered, uncalled-for language of respectful profession with which we often hear the combatants complimenting one another. We say, ‘uncalled-for;’ but possibly this may be a mistake; it may be that the unrestrained opposition, the broad contradiction, the hard thrusts, the number of things that would seem to *imply* a contemptuous estimate of the opponents’ principles or understanding,—it may be that these absolutely require to be countervailed by pieces of complaisance, thrown in opportunely here and there, to prevent the war becoming too serious. Unless on this ground there is a necessity for such apparently gratuitous professions, many of them are such as a rigid honesty would disallow to be made. How often we have heard a strenuous combatant apply to counsels and measures such terms of condemnation, as could fairly import no less than that the persons prosecuting and justifying them were devoid either of virtue or sound sense; and yet in some part or other, or perhaps in several parts of this very invective, there would be high compliments to the unquestionable integrity and eminent talents of the very men whom the speech tended to convict of iniquity or imbecility. There was glaring insincerity either in the reprobation or in the encomium. Aristides, or Cato, or Marvel, having so condemned, would sooner have gone into prison or exile than so applauded. These blended adjudgements to infamy and honour have a most unfavourable effect on the opinions of reflective observers, relative to any forum where they can be pronounced.

It is quite as unnecessary to say what state of moral principles these inconsistencies will, in most instances, be attributed to by

such observers, as it is to say, that in the case of the illustrious speaker to whom we owe these speeches, any language that appears unduly respectful to the opponents of the good cause, will unanimously be ascribed to an excess of kindness and candour,—a kindness and candour rendered additionally ample and indulgent by the felicity of having succeeded in the great undertaking which these opponents were, if possible, equally ardent to frustrate.

But we really wish that this candour had been less. There is, to be sure, some degree of indefiniteness in the applause conferred in the testimony that, 'they are actuated by a sincere desire to promote the welfare of their country;' but it amounts to no less than saying that the principle of their opposition was excellent; that they merited, while in the very act of this opposition, great respect on account of their motives; that, on the whole, they are to be regarded in a very favourable light, as true patriots, honestly and zealously intent on their duty, and only acting under the misfortune of a mistake in judgement.

We must confess we fear such a gracious and respectful verdict, recorded by such a judge, on the conduct of persons who have so acted in such a crisis, must tend rather to repress than aid, in the public mind, the power and exercise of a just discrimination between moral good and evil.

Supposing it to be, by a mighty stretch of liberality, admitted that the persons in question really were actuated, solely or predominantly, by a concern for the welfare of their country, according to their notions of it, and that deliberate enmity to Christianity was no part of the impelling force,—this indulgent concession in favour of their motive, leaves them nevertheless abandoned to the full weight and effect of several observations of the greatest possible import.

In the first place; the plain, obvious, broad idea of the object contemplated by these men was inexpressibly portentous.—Thus stood the case: there is an Almighty Sovereign of the universe; there is his best gift to his creatures, the true religion, the opposite to which is the greatest calamity and curse on earth; this dreadful calamity lies on many millions of the subjects of a Christian State; that State shall refuse to give—not auxiliary force, not even a formal and commission authority, but—bare permission, to any of its benevolent and pious subjects to go and attempt, by the methods of persuasion, to convert those miserable pagans into the happy worshippers of the true God;—and this on pretence of avoiding some alleged hazards to certain temporal interests, of trade or political power! Now it would have been supposed that such a stupendous and alarming anomaly, a thing so boldly dissentient from the whole admitted theory



of our obligations to God and to man, would at the very first view have appalled a thoughtful man, and the longer he would have contemplated it, the more have dismayed and overwhelmed him, so as to drive him irresistibly to the determination—"No calculations on earth shall tempt me into such temerity; perish dominion and commerce, if it must be so; I must not, dare not abet such a measure for preserving them. Any thing but this direct attempt to prevent the knowledge and worship of the Almighty! From very fear I must prefer death to any participation in so dreadful a hazard. What then should be thought of men who probably never, at any one moment, were struck with any idea of its being a daring and tremendous thing for an assembly of men to decree that, as far as depends on them as legislators, the human souls that adore pieces of wood and clay, and the filthiest phantasms of a vain imagination, shall continue to adore them and their posterity indefinitely—instead of the eternal God!

But in the next place, what should be thought of men who pretending to believe in an all-powerful and righteous Governor of the world, and to judge of the principles of his government according to his own declaration of them, could at the same time really believe, or affect to believe, that dreadful disasters to a nation would or could be the consequence of its promoting the worship and service of that Being? Whether our acquisitions in the east be, or can ever be, on the whole, any national advantage, is no part of the immediate question; the persons we speak of deemed them to be of great value, and that their loss would be a heavy calamity;—well then, they acknowledge the Almighty to have the absolute power over all the things affecting the national prosperity,—they knew that in the most venerable record and illustration that we have of the principles of his government it is as clear as the sun that there is no crime so infallibly attractive of the plagues suspended over guilty nations as a preference shewn to false religion by a people to whom the truth has been communicated,—and then, they zealously recommended exactly this iniquity as the best mean of security against a great national calamity, which they loudly and some of them wrathfully insisted, would in all probability fall upon us if we made the slightest, the very slightest possible movement, for extending the knowledge and worship of that same righteous and Almighty Power! Yes, in the very hands of that Being we were *safer*, were *more certainly acting for our own interest*, in maintaining to the utmost of our power the inviolability of a most horrible system of idolatry, than in shewing any favour to his own peculiar cause!

Again, what should be thought of men who could conf

dently maintain that the people of India were, in point of morals and happiness, in such a condition as very little to need the introduction, if it were practicable, of a religion designed to transform the human character and state? Professing themselves believers in the religion of the bible, they must have known, (or at least there are no words adequate to describe their presumption if they could dare to commit themselves on such a subject without knowing) what is represented in that assemblage of divine declarations as the natural effect of false religion on morals and happiness, and by what statements of fact that representation is there verified and exemplified.—They knew—the most ordinary histories and school-books could not fail to have informed them—what was, in this respect, the state of the most polished nations of antiquity. They had information as ample as they pleased respecting the actual condition of the Hindoos. They knew, some of them had even seen, what abominations were practised as absolute parts and portions of the superstition, while the account was swelled by other perpetrations directly related to it and sanctioned by it.—They were aware of the necessary tendency, and informed of the actual effect, of that supreme of iniquities on earth, the institution of Castes.—They could not be ignorant of the debased, unfeeling, selfish, deceptive character of the general population.—They had a large accumulation of the testimonies of official men, especially of those who had held judicial situations, to the total contempt of equity, and veracity, and oaths, in a word the utter villainy, of an immense majority of the most cultivated and influential class.—They had, in short, an assemblage of descriptions and judgements, from residents and travellers, of several nations and periods, and of very various tastes and attainments, coinciding to the effect of a general condemnatory estimate of Indian morality,—while the slightest inspection of the translations of their “sacred” books, or even of the institutes of their “divine Menu” alone, would discover a strong antecedent probability that the people would, even from the direct operation of such a religion, be certain to deserve such an estimate.—With all this within their view, they were capable of maintaining, with intrepid front and pertinacity, that it must not at any rate, be on the ground of its alleged *corrective* tendency that the pleaders for the extension of Christianity would have any right to demand for it a freedom of entrance into Hindoostan.\*

\* This was not accompanied by direct avowals of veneration for the superstitions of the country. But a few years back there were not wanting, out of Parliament, men who would go this length. There was even one indefatigable pamphleteer, with whom we were obliged to transact a good deal of nauseous business about six years



Yet once more, what is it just to think of men who could obstinately insist, to the very last, both on the total impossibility of making genuine proselytes to the Christian religion from the Hindoos, and on the imminent and awful danger of exciting destructive commotions and insurrections by the attempt, in however peaceable and conciliatory a manner it might be made? As to the impracticability, to say nothing of the intrinsic absurdity of the notion that *any* modes of belief or institution sprung from human fancy, can involve a principle of eternity, and nothing of the Malabar Christians, there had been published, at intervals, for a century past, the most positive, and till lately, never questioned testimonies of conversions by missionary agency; and in the most recent years there had been a very considerable number of these pleasing acquisitions, some of them from the highest class of the natives, recorded and published, in the most precise, unequivocal, and open manner possible, very near the seat, and within the suspicious examining vigilance of the Indian Government. As to the universal indignation and the consequent commotions, pretended, with an air and tone of such horror and deprecation, to be foreseen, there was plainly and glaringly before these men's faces, besides all other evidence in contradiction, this one matter of fact, that for a considerable number of years past there have been a number of active missionaries, traversing, indiscriminately, any part of Bengal they can penetrate into, preaching and distributing printed addresses, to all sorts of assemblages of the natives, and under almost all imaginable circumstances of meeting; and that instead of this threatened consentaneous animosity and alarm, the kind of commotion they excite is that of curiosity, debate, and eagerness to obtain their tracts and books; and all this accompanied by so little displeasure in the natives at hearing their superstitions attacked, and often so

---

since, who at once professed a most zealous adherence to our established church, and manifested a reverential respect for the "religion," and the "sacred scriptures," of the Hindoos. We remember the rage into which he used to be wrought whenever adverting to the language of missionaries or others who presumed to call these delusions and abominations by their right names. This notorious scribbler denounced and asseverated, with the fury of a priest of Huitzilopochtli, that within twelve months our Indian empire would be annihilated if the operations of the missionaries in Bengal were not peremptorily suppressed by government. We recollect also that he plainly and honestly advanced it as an argument against endeavouring to extend Christianity among the Hindoos, even had it been practicable, that if they were to become Christians it would raise them to a spirit of independence that would throw off the government of a foreign power.

much gratification at seeing their spiritual superiors baffled in argument, as to have often excited the wonder of the missionaries.

We need not observe that such tangible matters of fact may be converted into predictions, independently of all the lofty anticipations authorized by devout sentiment. They may be offered as grounds of ordinary calculation, to men who would probably laugh aloud, even amidst their decorous professions of of faith in Christianity, at the weak fanaticism of an absolute assurance placed in Providence and prophecy. No language suddenly adopted by any one portion of the builders of Babel, sounded so uncouthly to any other portion, as that of religious calculation and confidence must to men who would have interdicted the communication of the true religion to the Pagans, lest God to punish us for it should suffer those Pagans to rise in a mass and drive all our people into the Bay of Bengal.

Should any extenuation be attempted, in the form of pleading, in behalf of these legislators, that they did *not* know all that we have seemed to assume there would be no possibility of their being informed of, and that, in truth, they were exceedingly ignorant on a great part of the subject,—it will be for the culprits to consider how far it may be desirable to take the benefit of such an argument in mitigation; and it will be for the impartial public judgement to decide, on which side the sentence should be modified by the fact, if admitted, that the men who, in the legislature of a Christian country, have presumed no less than to attempt to intercept the best light of Heaven from shining into the souls of the wretched heathens committed to their legislative care,—have done this without even condescending to think it worth while to acquaint themselves with some of the most prominent, and obvious, and important points, of such an awful concern.

Relative to this ignorance, unaccompanied by—what ignorance ought never to venture out of the company of—the prudence to be silent, we will transcribe a most remarkable paragraph of Mr. Wilberforce's Speech.

‘ But here again, in justice to my argument, I cannot but remind the House of the signal example which this instance, [the fact that there ‘are at this moment, hundreds of thousands of native Christians in the East Indies’] affords of the utter ignorance of our opponents on the subject we are now considering; for a gentleman of high character, of acknowledged talents and information, WHO HAD PASSED THIRTY YEARS IN INDIA, and who having fairly made his way to the first situations, possessed for FULL TEN YEARS A SEAT IN THE SUPREME COUNCIL IN BENGAL, stated at your bar, that he had never heard of the existence of a native Christian in India,



until after his return to England ; he then learned the fact, to which however he seemed to give but a doubting kind of assent, from the writings of Dr. Buchanan. Can any thing more clearly prove, that Gentlemen, instead of seriously turning their minds to the subject, and opening their eyes to the perception of truth, have imbibed the generally prevailing prejudices of men around them, without question, and have suffered themselves to be led away to the most erroneous conclusions.' p. 10.

The testimony of Mr. Buller, another person of great pretensions on the score of that 'local knowledge,' so proudly vaunted by those who have lived in genteel English company in India,—his testimony in favour of Juggernaut, as commented on by Dr. Buchanan, will stand a memorable example of the utter carelessness about accuracy in which the opposers of the good cause could presume they might be allowed, even in the statement of facts. Christianity is so base and dangerous an outlaw, that the most common and fundamental rules of propriety are to be suspended in favour of those who will in any manner aid in driving such a pestilent pollution from all attempts to enter the immaculate and sacred territory of a pagan god.

But we begin to be in great distress for some topic of apology to our readers for having so immoderately extended these observations. We hoped to have expressed and justified, in much less than half the space, a calm remonstrance against the application of any terms of respect, and deference, and partial applause, to the opposition which Mr. Wilberforce so ably and victoriously encountered in the recent great crisis. We seriously deprecate all such compliments to its *motive* as may assist these men to lay a 'flattering unction to their souls;' while they may tend also to retain the public understanding and the public conscience in that state of perversion and insensibility so remarkably betrayed of late years with respect to religion in other climates. Let the persons in question be fully and unequivocally regarded and left as standing solemnly arraigned, without possibility of acquittal or mitigation, of a grand act of as decided and deliberate hostility to the cause of Christianity—the cause of God and of universal man—as the world has witnessed for many ages.

We shall not need to make any apology for the smallness of the space which the length of these observations has left for a more direct attention to the powerful speeches, which we are glad to see published in the present form. It is entirely out of our power to contribute any thing to make them better known, more admired, or more convincing. They are here thrown into one ; and between its absolute excellence, and the effect it will have had toward enlightening the nation, on a momentous

subject, it will be regarded as one of the most distinguished efforts ever made in the Assembly, where it is melancholy to reflect that such an occasion should have been given for gaining so noble a distinction.

The Speech is eminently excellent for its union of latitude and compression. While amplifying to the whole compass of the great subject, it is close and firm, strong and connected in every part. There would, therefore, be no making an abstract of it, even if that were not a quite superfluous service, without going to a very great length. But we think a very few short extracts will be an advantage we may fairly take to our pages.

A considerable share of this vigorous composition is employed on the *question*, if there were any sense in its ever having been called so, of the practicability of Hindoo conversion. And in this part Mr. W. animadverts with severity on that something worse than even ignorance in his opponents, which could bear them stoutly through the repetition of those assertions of the uniformly low condition of the native converts previously to their acceptance of Christianity, and their as uniform moral baseness after it; assertions which were deemed never the worse for having been proved by various testimonies to be in glaring contradiction to matter of fact.

Then comes the assertion of some of these opponents, that even if the conversion were practicable, it would really not be *desirable* to disturb a system of moral sentiments so pure and sublime, and an actual state of morals so excellent, as those of the Hindoos. And here, after insisting, with a rapid glance at history, that a false religion necessarily creates corrupt morals, the orator brings down a ponderous mass of evidence, irresistible by any sort of minds but such as those that *did* resist it, of the wretched and general moral depravity of the Hindoos. But while the argument is rendered triumphant by this melancholy exhibition, he earnestly disavows every feeling of elation in contemplating this debasement and inferiority of a portion of our race; protesting in the eloquent language of humanity, elevated by piety, that such a sad exposure would be too mournful to be made or to be borne, but with a view to the grand expedient for reversing so deplorable a condition. In urging the application of that greatest of moral powers, he adverts with a very reasonable emphasis of astonishment, to the sole expedient which has presented itself to the mind of another intelligent Englishman, who, after describing and lamenting the dreadful moral condition of our Indian subjects, had most seriously exhorted us to endeavour their reformation by reviving into full efficacy their Pagan and Mahomedan superstitions!



There have been innumerable occasions, during the course of these discussions, in Parliament and out of it, for the strongest expression of some such remarks as Mr. W. was provoked to make, on the careless or complacent spirit and manner in which the opponents of the all-christianizing projects have declared their opinion of their necessary and perpetual inefficacy.

‘ And here Sir, in justice to my cause, I cannot but animadvert upon the spirit and tone with which our opponents have descanted on the impossibility of making the natives acquainted with the truths of Christianity, and of thereby effecting the moral improvement which Christianity would produce. I should have expected, Sir, if they were unwillingly compelled to so unwelcome a conclusion, as that all hopes of thus improving the natives of India must be abandoned as utterly impracticable, that they would form the opinion tardily and reluctantly, and express it with the most manifest concern. I need not remind the House with what an air of cheerfulness, not to say levity, the declaration has been made. But it is fair to say, that one of the Honourable Members supplied the explanation, by plainly intimating, that, in his opinion, all religions were alike acceptable to the great Father of the Universe.’\*

The orator enlarges with great animation, sustained throughout with a force of argument that never for a moment abates, on the various views of the utility which would accompany the progress of Christianity among the people of India even if we were not to take the final prospects of man into the account. In consideration of his audience it is with the utmost propriety that he dwells much more largely on these terrestrial than on those ultimate and infinite benefits; but nevertheless he repeatedly and most energetically insists on the duty of taking a lively concern for these higher interests of nations brought within our power. He fully states the affair of Vellore, which has with such scandalous disingenuousness been forced into some pretended connection with the designs and operations of missionaries. The most distinguished missionaries are named, in

---

\* We must acknowledge having employed an expression too liberal, on this point, in a preceding note. The generality of the opponents, in and out of parliament, however, though they might perhaps believe that all religions are alike to the Deity, have been pleased to avow *their* preference of Christianity. How to reconcile this non-conformity of opinion with any fair notion they can have of piety—is their concern. Perhaps this preference might, in truth, be but pretended, in ceremonious compliment to the State and Church of their country; and they may, in the honesty of their serious retirements, have asked, like Naaman, the divine forgiveness for thus externally affecting a superior deference for one particular mode of religion.

one part of the speech or other, with their appropriate eulogies ; and Dr. Buchanan, as a most important witness on Indian subjects, is vindicated against the aspersion on his fidelity.

It seems there were not wanting, in an enlightened and polished assembly, some persons who could not comprehend why they should not apply terms of contempt to the missionaries at Serampore. Mr. W. was so condescending to the state of their faculties as to shew cause, and there is no part of this most powerful speech animated by a more generous fire than that in which he pronounces at great length the panegyric of these 'fanatics and anabaptists,' as a lofty and assuming speaker denominated them. The whole effect of this animated tribute of respect and admiration can be but imperfectly conceived from reading a part of it, but we will transcribe a few sentences.

'In fact, Sir, the qualifications which several of them have exhibited are truly extraordinary. And while the thoughts of a Christian observer of them, and of their past and present circumstances, would naturally dwell on that providential ordination by which such uncommon men had been led to engage in that important service, and would thence perhaps derive no ill-grounded hope of the ultimate success of their labours; even a philosophical mind, if free from prejudice, could not but recognize in them an extraordinary union of various, and in some sort, contradictory, qualities;—zeal combined with meekness, love with sobriety, courage and energy with prudence and perseverance. To this assemblage also, I may add another union, which, if less rare, is still uncommon,—great animation and diligence as students, with no less assiduity and efficiency as missionaries. When to these qualifications we superadd that generosity which, if exercised in any other cause, would have received as well as deserved the name of splendid munificence ; and when we call to mind that it is by motives of unfeigned, though it had been misguided, benevolence, that these men were prompted to quit their native country, and devote themselves for life to their beneficent labours;—is there not, on the whole, a character justly entitled at least to common respect ?'

What unfortunates in the scale of mind they must have been to whom such a description was to end in such a claim !

We had intended a number of extracts, but are here compelled to shut up our article. This speech must be read, and read again, by all who love sense, or piety, or eloquence ; or who wish to have a view, at once comprehensive and brief, of the great subject that called it forth.

To Mr. W. no other compliments are necessary than the congratulation that he was victorious in one more such field as we earnestly hope, and he earnestly hopes, he will never again be called to fight in.



## ART. XVI. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Fourth Number of Daniel's Voyage round Great Britain, containing Views of Ilfracombe on the Coast of North Devon, and Ilfracombe from Hilsborough, will appear on the 2d of May.

In the course of next month will be published, an Epicure's Almanack, or Guide to Good Living; on the plan of the French Almanach des Gourmands. It will contain an abstract of the latest improvements and inventions in cookery, and every branch of domestic economy, with some useful and agreeable receipts.

Mr. Dyer's History of the University and Colleges of Cambridge, including notices of the Founders and Eminent Men, embellished with 32 engravings, in 2 volumes, 8vo. royal 8vo. and 4to, will be published early in the month.

The second edition of the Wanderer, or Female Difficulties, by the Author of Evelina, Cecilia, and Camilla, has just appeared.

Captains Lewis and Clarke's Travels to the Source of the Missouri River and across the American Continent to the Pacific Ocean; performed by order of the Government of the United States in the years 1804, 1805, and 1806: will be ready for publication on the 3d of May, illustrated by a map of the route, and other maps, in one volume, 4to.

This work, to which public expectation has been long directed, comprises a circumstantial detail of the progress of the exploring party, a description of the countries through which they passed, an account of the nations who inhabit them, their manners, customs, &c. and of all the most remarkable of their animal, vegetable, and mineral productions. Captains Lewis and Clarke departed from St. Louis on the Mississippi, in May, 1804, and reached the

Pacific Ocean at the mouth of the great river Columbia, in November, 1805. They began their return in March, 1806, and arrived at St. Louis in November following: having thus, in the course of little more than two years, completed a laborious, and in a geographical view a most important, expedition of about 8000 miles.

A new edition of Dr. Hutton's Recreations in Mathematics and Natural Philosophy, in 4 vols. 8vo. with nearly 100 copperplates, will be published in May.

Mr. Wordsworth has made considerable progress in a new Poem, which is now in the press.

A new Novel by Mrs. West, in three volumes, will appear this month, entitled, "Alicia de Lacy."

Messrs. Longman and Co. are preparing for the press a new edition of the Saxon Chronicle, with an English translation and notes, by the Rev. J. Ingram, late Saxon Professor in the University of Oxford: to which will be added, a new and copious chronological, topographical, and glossarial index, with a short grammar of the Saxon language, and an accurate and enlarged map of England during the Heptarchy. The work will be published in one volume, royal 4to, and with as little delay as possible.

Illustrations of Northern Antiquities, from the earlier Teutonic and Scandinavian Romances; being an abstract of the Book of Heroes, and Nivelungan Lay; with translations of Metrical Tales, from the old German, Danish, Swedish, and Icelandic Languages; with notes and dissertations, will be published in a few days, in one volume, royal 4to.

On the 1st of May was published, Part I. price 10s. 6d. (to be completed

in four parts), the Principles of Practical Perspective, or Scenographic Projection: containing various rules for delineating designs on plane surfaces, and taking views from nature, by the most easy and simple methods; also instructions for shadowing and colouring. The whole treated in a manner calculated to make the science of Perspective easy of attainment to every capacity; exemplified on 50 plates, royal 4to. with appropriate descriptive letter-press. By Richard Brown, architect and drawing-master.

In the course of the present month will be published, Essays, Moral and Entertaining, on the various Faculties and Passions of the Human Mind. By the Rt. Hon. Edward Earl of Clarendon. In foolscap 8vo. Contents: of Human Nature; of Life; Reflections on the Happiness we enjoy in and from ourselves; of Impudent Delight in Wickedness; of Drunkenness; of Envy; of Pride; of Anger; of Patience in Adversity; of Contempt of Death, and the best providing for it; of Friendship; of Counsel and Conversation; of Promises of Liberty; of Industry; of Sickness; of Patience; of Repentance; of Conscience; on an Active, and on a Contemplative Life, and when and why the one ought to be preferred to the other; of War; of Peace; of Sacrilege; of the Reverence due to Antiquity; against the Multiplying Controversies, by insisting upon particulars that are not necessary to the point in debate.

Speedily will be put to press, a work entitled, the Liberty of the Pulpit Defended, in five essays. 1. On the Uninterrupted Succession; 2. On Ordination; 3. On the Spiritual Gifts and Powers of the Clergy; 4. On Learning; 5. On Ministerial Qualifications. By D. Isaac.

In the press, a new edition of the Rev. John Newton's Life of Grimshaw.

Mr. Duncan Forbes, of Culloden, is printing, in 4to. from originals in his possession, Culloden Papers, consisting of an extensive correspondence, from 1625 to 1748, including many letters from Lord Lovat and other distinguished personages; embellished with engravings and fac-similes.

J. G. Dalzell, Esq. has in the press, a 8vo. Observations on some interesting Phenomena in Animal Physiology, exhibited by various species of Planariæ,

and illustrated by coloured figures of living animals.

Mr. Duncan speedily will publish, an Essay on Genius, or the Philosophy of Literature; containing a complete analysis of the human mind, with characters of the most eminent authors.

The Rev. W. Gunn is printing, in royal 8vo. an Inquiry into the Origin and Influence of Gothic Architecture, illustrated by engravings.

Mrs. Maria Graham, author of a Journal of a Residence in India, will speedily publish, Letters on India, with engravings.

Dr. J. P. Smith will soon publish, in duodecimo, a Manual of Latin Grammar; with prefatory advice to solitary students on the best method of self-improvement. Also, on three royal sheets, Synoptic Tables of Latin Grammar.

Mr. Playfair's second volume of Outlines of Natural Philosophy is in great forwardness.

Miss A. M. Porter has in the press, the Maid of Norway.

Mr. Wardrop is printing a second volume of Essays on the Morbid Anatomy of the Human Eye, with numerous coloured engravings.

The Rev. H. S. Boyd has in the press, in crown 8vo. a Selection from the Poems and Orations of Gregory Nazianzen.

The Rev. Alex. Smith has in the press, in four 8vo. volumes, Commentaries on the Laws of Moses, from the German of the late Professor Michaelis.

A work by a French Gentleman is printing in two octavo volumes, with numerous engravings, entitled, Voyage d'un François en Angleterre, ou Journal d'un Tour et d'une résidence de deux ans dans différentes parties de la Grande Bretagne, avec des remarques sur l'aspect, les arts, la littérature, et la politique de ce pays.

C. Broughton, Esq. of Edinburgh, has in the press, a Synthesis and Analysis of the First Ten Powers of Numbers, forming the Introduction to a New Theory of Numbers.

British Pulpit Eloquence, a selection of Sermons, in chronological order, from the works of the most eminent Divines in the 17th and 18th centuries, with biographical and critical notices, is printing in three octavo volumes, and will be published in parts.



The Rev. Sir H. M. Wellwood, Bart. has in the press, in 8vo. Discourses on the Evidences of Christianity, connected with some of its practical results.

The Rev. R. Morehead is printing a second volume of Discourses on the Principles of Religious Belief.

The Rev. William Potter proposes to publish, in 8vo. Essays illustrative of the Principles, Dispositions, and Manners of Mankind, portraying the horrors of human depravity, and the beauties of genuine religion.

Mr. Busby, architect, is preparing to publish a Statement of the Advantages of his Practice of forming Models for intended Buildings, in preference to plans, elevations, and sections.

The Captivity and Death of the late Pope Pius VI. in French, will soon be published, in 8vo. by the Widow of Gen. de Merck, who was governor of Valence at the period of the Pontiff's captivity.

Mr. Verral, author of the *Pleasures of Possession*, will soon publish a volume of Poems, including a tragedy and another dramatic piece that have been rejected by the theatres.

The First Part of Dr. Johnson's English Dictionary, with corrections and additions by the Rev. H. J. Todd, will appear in a few weeks.

The Works of Sir Walter Raleigh are printing in seven octavo volumes; edited, with introductory notices, and an account of his life and writings, by Macvey Napier, Esq.

Mr. Walter Scott's edition of Swift's Works, in 19 octavo volumes, will appear before the end of the month.

Mr. William Myles has ready for the press, a complete edition of all the late Rev. Charles Wesley's Poetical Works, without the least mixture from any other of the poets.

## Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

Some Account of the Life and Writings of Mrs. Trimmer, with Original Letters, and Meditations and Prayers, selected from her Journal, with a portrait. 2 vols. 8vo. 18s. bds.

### BOTANY.

An Epitome of the second edition of *Hortus Kewensis*, for the use of Practical Gardeners; to which is added, a Selection of Esculent Vegetables and Fruits, cultivated in the Royal Garden at Kew. By W. T. Aiton. Post 8vo. 12s. bds. or with the addition of references to figures of the plants, 16s. boards.

*Hortus Kewensis*. By the late Wm. Aiton. 2d edition, enlarged, by W. T. Aiton. 5 vols. 8vo. 3l. 3s. boards.

### CHEMISTRY AND MINERALOGY.

An Account of the most important Recent Discoveries and Improvements in Chemistry and Mineralogy, to the present time; being an Appendix to their Dictionary of Chemistry and Mineralogy. By A. and C. R. Aikin. 4to. 18s. bds.

### COMMERCE.

The Merchant and Shipmaster's Assistant; or, an Account of the Monies, Exchanges, Weights, and Measures, of the Principal Commercial Places of Europe, America, and the West Indies; the Weights and Measures of each Place accurately compared with those of Great Britain; also Information respecting the Stowage and Loading of Ships; Examples of the Mode of Calculating Exchanges; Tables for reducing Deals of different sizes to Standard Deals in all the Ports of Russia, Sweden, Prussia, and Norway; and for Freight of Ships, with Deals, Timber, Tar, &c. also for Calculating the Wages of Seamen: together with a Treatise on Marine Insurance. 8vo. 10s. 6d. bds.

### EDUCATION.

The English Expositor, on a new plan; peculiarly adapted for those by whom an Expositor or Dictionary is used as a series of Daily Lessons. By J. Lloyd. 18mo. 2s. bound.

The Engraved Cyphering Book, on a new plan. By T. Harvey. 4to. 4s. 6d.

Methode Pratique, pour apprendre facilement la Langue Anglaise d'après Siret, Parquet, Cobbett, et Autres. Nouvellement arrangée et augmentée. Par George Hodgkins. Fondée sur l'Expérience et les Remarques faites pendant le Cours de vingt Années dédiées à l'Instruction des Etrangers, qu' il a eu l'Honneur de recevoir chez lui. 12mo. 6s. bound.

Letters of a Village Governess; descriptive of Rural Scenery and Manners; with Anecdotes of Highland Children; displaying the Dawnings of Youthful Genius, and the Methods taken to improve it. The whole embellished with miscellaneous subjects, instructive and amusing. By Elizabeth Bond, Fortrose. 2 vols. 8vo. 18s. bds.

Travels at Home and Voyages by the Fireside; for the instruction and amusement of Young Persons. 2 vols. 18mo. 6s. half bound.

Letters addressed to Two Absent Daughters. By Mrs. Rundell. Foolscap 8vo. 8s. bds.

#### INTELLECTUAL PHILOSOPHY.

The Second Volume of Elements of the Philosophy of the Human Mind. By Dugald Stewart, Esq. F. R. S. Ed. Formerly Professor of Moral Philosophy in the University of Edinburgh. 4to. 2l. 2s. bds.

#### MATHEMATICS.

A New Mathematical and Philosophical Dictionary; comprising an Explanation of the Terms and Principles of Pure and Mixed Mathematics, and such Branches of Natural Philosophy as are susceptible of Mathematical Investigation. With Historical Sketches of the Rise, Progress, and present State of the several Departments of these Sciences. And an Account of the Discoveries and Writings of the most celebrated Authors, both Ancient and Modern. By Peter Barlow, of the Royal Military Academy, Woolwich; Author of an Elementary Investigation of the Theory of Numbers, &c. &c. Royal 8vo. 2l. 5s. bds.

#### MEDICINE AND CHIRURGERY.

A Treatise on Hernia: illustrated by 14 plates. By Antonio Scarpa, Professor of Clinical Surgery in the University of Pavia. Translated from the Italian, with Notes and an Appendix, by John

Henry Wishart, Member of the Royal College of Surgeons, &c. 8vo. 16s. bds.

An Inquiry into the Probability and Rationality of Mr. Hunter's Theory of Life: being the Subject of the first Two Anatomical Lectures delivered before the Royal College of Surgeons of London. By John Abernethy, F. R. S. &c. Professor of Anatomy and Surgery to the College. 8vo. 4s. 6d. bds.

Observations on those Diseases of Females which are attended by Discharges; illustrated by copperplates of the Diseases, &c. By Charles Mansfield Clarke, Member of the Royal College of Surgeons, Surgeon to the Queen's Lying-in-Hospital, and Lecturer on Midwifery in London. Part I. Mucous Discharges. Royal 8vo. 1l. 1s. bds.

A Practical Essay on the Diseases of the Vessels and Glands of the Absorbent System: being the Substance of Observations which obtained the Prize for 1812, offered by the Royal College of Surgeons in London. To which are added, Surgical Cases, with Practical Remarks. By William Goodlad, Surgeon at Bury, Lancashire, Member of the College, &c. 8vo. 7s. 6d. bds.

#### MISCELLANEOUS.

Phantasm of a University, with Prolegomena. By Charles Kelsall, Esq. 4to. 5l. 5s.

The New Annual Register for 1813. 8vo. 1l. bds.

Quarrels of Authors; or, Some Memoirs for our Literary History, including Specimens of Controversy from the reign of Elizabeth. By the Author of Calamities of Authors. 3 vols. 8vo. 1l. 4s. bds.

Anecdotes of Music, Historical and Biographical; in a series of Letters from a Gentleman to his Daughter. By A. Burgh, A. M. 3 vols. 12mo. 1l. 11s. 6d. boards.

Part III. for the Year 1814, of Longman, Hurst, Rees, Orme, and Brown's Catalogue of Rare, Curious, and Valuable Books, in which are comprised many Articles of great Splendour and uncommon Occurrence. 4to. 1s.

Small Literary Patchwork, or a Collection of Miscellaneous Pieces, in Prose and Verse, written on various occasions, chiefly on Moral and Interesting Subjects. By Anne Clarke, a Lover of her Country. Second edit. 7s. 6d.



**Anecdotes of the English Language;** chiefly regarding the Local Dialect of London and its Environs; whence it will appear that the Natives of the Metropolis, and its vicinities, have not corrupted the Language of their Ancestors. By Samuel Pegge, Esq. F.S.A. The second edition, enlarged and corrected. To which is added, a Supplement to the Provincial Glossary of Francis Grose, Esq. 8vo. 12s. boards. The Provincial Glossary may be had separate, price 3s.

The Eighth Volume (consisting of near 800 closely but neatly printed pages, and embellished with seven Portraits,) of **Literary Anecdotes of the Eighteenth Century;** comprising Biographical Memoirs of William Bowyer, Printer, F.S.A. and many of his Learned Friends; an incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century; and Biographical Anecdotes of a considerable number of eminent Writers and ingenious Artists. By John Nichols, F.S.A. Price 11. 7s.

**Proceedings on the Second Anniversary of the Cambridge Auxiliary Bible Society,** 18th November 1813. To which is annexed, an Inscription to the Memory of the late Dr. Jowett, Professor of Civil Law. Edited by the Rev. G. C. Gorham, A.M. Fellow of Queen's College. 2s. 6d.

## POETRY.

**The English and Latin Poems of Thomas Gray:** with Critical Notes, a Life of the Author, &c. By the Rev. John Mitford, B.A. of Oriel College, Oxon. With two portraits. 8vo. 18s.

**The Doge's Daughter,** a Poem, in Two Cantos: with several Translations from Anacreon and Horace. By Edward Lord Thurlow. 8vo. 3s. 6d. sewed.

**Specimens of the Classic Poets,** in a Chronological Series, from Homer to Tryphiodorus, translated into English Verse, and illustrated by Biographical and Critical Notes. By Charles Abraham Elton, Author of a Translation of Hesiod. 3 vols. 8vo. 11. 16s. bds.

**Isabel,** a Tale, in Two Cantos, and other Poems. By the Hon. Mrs. Esme Stuart Erskine. Cr. 8vo. 6s.

## POLITICAL.

**Elements of Political Science.** By John Craig, Esq. 3 vols. 8vo. 11. 11s. 6d. bds.

**Historical Sketches of Politics and Public Men,** for the Year 1813. (To be continued Annually). Principal Subjects: Ministerial and Party Changes during the year; Princess of Wales; the Catholic Question; Renewal of the East India Charter; Finances; Campaign in the Peninsula; Campaign in the North and in Germany; America. 8vo. 8s. bds.

**De l'Esprit de Conquete et de l'Usurpation,** dans leurs Rapports avec la Civilisation Européenne. Par Benjamin de Constant, Membre de Tribunal, élu en 1802, Correspondant de la Société Royale des Sciences de Gottingue. 8vo. 8s. 6d. bds.

**Debates in the several Courts of Proprietors,** held on the 22d of December, 1813, the 21st of January and the 25th of February 1814; upon the Subject of a Grant to Lieut.-General Sir Thomas Hislop; Printing the Reports of a Select Committee, respecting an Alteration in the Directors' Salaries; Supplementary Papers, &c. &c. By the Editor of the former Debates. 8vo. 3s. sewed.

The Debate in a General Court of Proprietors, held March 18, 1814, for taking into Consideration the Papers of the Select Committee, appointed to inquire into the expediency of granting an Augmentation of Salary to the Directors, and for discussing a Motion relative to a graduated Scale of augmenting the same. By the Editor of the former Debates. 8vo. 3s. 6d. sewed.

**A Compendium of the Laws recently passed for regulating the Trade with the East Indies;** the Duties of Customs and Excise on Goods imported and exported, &c. &c. By Thomas Thornton, of the East India Office Customhouse. 8vo. 7s. sewed.

**Public Disputation of the Students of the College of Fort-William, in Bengal,** before the Right Hon. Lord Minto, Governor-General of Bengal, and Visitor of the College; together with his Lordship's Discourse, 20th September 1813. 8vo. 2s. 6d.

The Second Edition, enlarged, of an Inquiry concerning the Rise and Progress, the Redemption and Present State, and the Management of the National Debt of Great Britain. By Robert Hamilton, LL.D. F.R.S. E. Professor of Natural Philosophy in the Marischal College and University of Aberdeen. 8vo. 2s. bds.

THEOLOGY AND SACRED LITERATURE.

Sermons. By the late Rev. Walter Blake Kirwan, Dean of Killala. With a Sketch of his Life. 8vo 12s. bds. A few copies are printed on royal paper, price 1l. 1s. bds.

The Principles of Christian Philosophy; containing the Doctrines, Duties, Admonitions, and Consolations of the Christian Religion. 12mo. 7s. bds.

A History of the Propagation of Christianity among the Heathen, since the Reformation. By the Rev. William Brown, M.D. 2 vols. 8vo. 1l. 5s. bds.

Life in Christ for every willing Soul: Three Sermons, preached at the Cornmarket Chapel, Sunderland. By Samuel Turner, Author of a Mite for the Treasury, Arminianism in the Oven, &c. 8vo. 2s. 6d. sewed.

An Original View of the Night of Treason; shewing in this Night when the rebellious Jews rejected the Truth, that Pilate was a Traitor to Cæsar; Judas guilty of the most complicate Treachery; and that Peter, after the three Denials, according to a distinct Prediction, three times apostatised. By the Rev. Frederick Thruston, M.A. 8vo. 3s. bds.

The Repeal of the Act against Blasphemy, &c. considered—the Benefits of the Curates' Act illustrated—the Bible Society vindicated—and the Grounds of the Roman Catholic Claim disapproved, in a Charge delivered to the Clergy of the Diocese of St. David, in the Month of September, 1813. By the Rt. Rev. Thomas Burgess, D.D. F.R.S. & F.S.A. Bishop of St. David. Price 2s.

Expository Notes and Observations on the New Testament of our Lord and Saviour Jesus Christ, wherein the Sacred Text is at large recited and explained, and the Example of the Blessed Jesus and his Apostles recommended; designed to encourage the Reading of the Scriptures in Private Families, and to render the daily use of them profitable and delightful. By William Burkitt, M.A. late Vicar and Lecturer of Dedham, Essex. 4to. 1l. 10s. bds. The Work may be had in Twelve Parts, at 2s. 6d. each, one or more at a time.

Sermons on Various Subjects. By the Rev. Andrew Fuller, of Kettering. 8vo. 3s. bds.

Twenty Remedies against the Fear of Death. By J. Wilkinson, of Saffron Walden. Price 1s.

Number I. price 6d. to be continued every Saturday, and Part I. price 4s. or on superfine royal paper, price 8s. (each Part containing eight Numbers) to be continued every second month, of the Holy Bible and the Apocrypha, with Notes explanatory and practical, and with appropriate Introductions, Tables, and Indexes: also with Maps drawn for the Work by Arrowsmith, and with Plans and Copperplate Engravings by the best Artists. The whole to be completed in Two Quarto Volumes; being arranged under the sanction of the Society for Promoting Christian Knowledge; and dedicated, by permission, to the most Rev. the Lord Archbishop of Canterbury. By the Rev. George D'Oyley, B.D. and the Rev. Richard Mant, M.A. his Grace's Domestic Chaplains.

The Bible, in its authorized Version, very different from the Hebrew Original, stated in a Letter to the Most Rev. the Lord Archbishop of Canterbury, &c. &c. By G. S. Clarke, D.D. 1s.

A Letter to Dr. Gregory being an Attempt to explain the term Unitarian. By John Fullagar. 1s. 6d.

An Historical Sketch of the Doctrines and Opinions of the various Religions in the World. To which is added, a View of the Evidences of Christianity, and of the Reformation. By the Rev. David Williams, A.M. 2s. 6d.

The Family Instructor; or, a Regular Course of Scriptural Reading: with Familiar Explanations and Practical Improvements, adapted to the purpose of Domestic and Private Edification, for every Day in the Year. By John Watkins, LL.D. 3 vols. 12mo. 1l. 4s.

TOPOGRAPHY.

The Parochial History and Antiquities of Hampstead, in the County of Middlesex: comprising an authentic Detail of the Descent of Property within that District; an Account of its Natural Productions, Customs, Parochial Institutions, eminent Residents, &c. By John James Park. Royal 8vo. 1l. 7s. bds.

VOYAGES AND TRAVELS.

Langsdorff's Voyages and Travels, the Second and concluding Volume: containing the Voyage from Kamtschatka to the Aleutian Islands, the North-west Coast of America, and Return by Land over the North-east Parts



of Asia through Siberia to Petersburg. With five Engravings, and a Map of the Author's Route. Vol. II. 4to. 1l. 17s. 6d. bds.

A Voyage round the World, in the years 1803, 4, 5, and 6; performed by order of his Imperial Majesty Alexander the First, Emperor of Russia, in the Ship Neva. By Urey Lisiansky, Captain in the Russian Navy. 4to. 3l. 3s. bds.

—This Volume, which is a Narrative of the First Voyage of Discovery undertaken by Authority of the Russian Government, comprises, among other cu-

rious matter, an Account of the Island of St. Catharine, and the Coast of Brazil; Easter Island; the Washington or New Marquesa Islands; the Sandwich Islands; the Island of Cadiack, with the Russian Settlements on the North-west Coast of America; and the Discovery of a New Island and Shoal of considerable Importance to the Navigation of the South Sea.

Travels in the Caucasus and Georgia, performed in the years 1807 and 1808, by Julius Von Klaproth. 4to. Price 2l. 2s.

---

\*\*\* Our Correspondent who inquires after a Disquisition in a former Number, in which it was shewn, that imagination as well as judgement is exercised in mathematical inquiries, is referred to our Critique upon Bailey's Doctrine of Interest and Annuities, Vol. v. p. 150. Feb. 1809.

---

#### ERRATA.

In the March No. p. 289. l. 17. for *cervus* read *cervus*.

April No. p. 375. l. 26. for *of the facility*, read *by the facility*.

p. 376. l. 7. for *this fraternity*, read *his fraternity*.

p. 378. l. 3. read *suffer its distinctness*.

In the present No. p. 464. l. 28. for *devotion towards them*, read *devotion towards Him*.